The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 21.—WHOLE NUMBER 1009.

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Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p. m.
" Church of the Annunciation, except Saturday, P. M., at 8 " " 6 "
" " Holy Communion, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 a. m.
" Emmanuel Church, ... 8 a. m. and 6 p. m.
" Church of the Holy Apostles, . . 8 "
Church of the Transfiguration, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 6 " " 6 "

Calendar for July.

21: Eighth Sunday after Trinity.
25: St. James the Apostle.
28. Ninth Sunday after Trinity.

AUGUST.

4. Tenth Sunday after Trinity.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Thirteenth Sunday after Trinity.

Poetry.

In Memory of William Wordsworth.

(From the London Guardian.)

Ye hills and vales of Cambria! shed no tear
For him whose life was yours, and slumbers here,
He was of all your powers the better part,
And drew his genius from your mighty heart!
He lives while *you* live,—telling, to all time,
All that you teach of beauteous and sublime.
Crowning your heights, he speaks, with holy tongue,
In strains more pure than bard, ere yours, hath sung--
Of peaceful life in lowly valleys trod--
Of souls, by Nature nursed, raised up to God--
Of hearts, though tried in misery and tears,
Fixed as the heavens, expansive as the spheres!
Of mighty lessons drawn from humble themes—
Of simple truths more bright than golden dreams--
Of Faith made perfect for each troubled hour,
Taught by *His* Church, and nurtured by **your** power!
Guard, then, the dust of him your country loves!
Shout! for he lives---the Spirit of your groves!

April 27, 1850. B. P.

Selected Matter.

Extract

From Bishop Potter's Second Charge on the Proper Method, Matter, and Object of Ministerial Study.

1. *Earnestly.* I use this term in a sense, perhaps somewhat more extended than is usual. I understand by it not merely warmth and activity, for these may be expended on objects the most insignificant and unworthy. Men are often earnest and intensely so in pursuit of gold—of pleasure—of power and even of revenge. Nor do I mean merely the fervor with which studies even the highest may be pursued—if it be for their own sake only, or for the sake of some transient benefit or pleasure which they afford. The really earnest man is one who has an object before him worthy of the zealous devotion of his best powers The earnest minister is one whose heart's desire and prayer to God is, that he may bless and save his flock; and the minister who is earnestly studious in the sense which becomes him, and in that intended in this place, is one who subordinates all study and all intellectual effort to the one work of winning souls. With him, study is not so much an *end* as a *means*. It is not the grand employment within which his efforts and aspirations are to expend themselves. It is the arena on which he trains himself for a manly and ever-during conflict with the powers of evil and error within his own breast, and in the world without. It is the school in which he arms himself for the noblest of all victories—a victory over his own ignorance, indolence, and self-will—for the noblest of all ministries—a ministry to the souls for which Christ was content to die. In keeping ever before him that purpose—a purpose so definite, so practical, so high and heavenly, he has a pledge, that his studies will not only be ardent and diligent, but effective also;—and not effective only in adding to an intellectual wealth, which may take to itself wings and fly away, but yet more effective in gaining both for himself and them that hear him, a saving and imperishable wisdom.

Such practical earnestness will do much to guard us against *idleness* He who would be really diligent in business, must be fervent in spirit also. Sore are the temptations, brethren! that beset us to fritter away the hours that should be given to severe and generous intellectual toil. Between the claims of friendship and the exactions of society, between the intrusions of the idle and the demands of the busy—what with visits to the sick and afflicted—what with preaching the Gospel from house to house—what with discharging public, though not official trusts, and meeting our domestic duties, he needs indeed a stern purpose, who would combine the habits of a true student with ministerial fidelity. Time is left to us, but it is time sadly broken up and rarely to be called our own. What then is to rouse us to this sternness of effort, but a strong conviction that study is that without which, our most sacred duties cannot be well discharged? Away with the thought that such duties can be met aright by men, whose minds are not quickened and strengthened by constant reading and reflection—whose stores of information and range of thought are not constantly enlarging. What are the terms of our commission? Does it not charge us to go teaching every man and warning every man, *i. e.* supplying instructions and exhortations adapted to every variety of character, every stage of culture, every mood of mind? Do we not preach to men, roused to the most earnest activity by surrounding events—men accustomed to the utmost freedom of discussion, and to daily and stirring appeals from the press? Are we not to dispense truth to those of every state and condition in life—from the humblest in mental stature to those most exalted—from babes in Christ to full grown men—from the dullest intellect and the most torpid conscience, to the clearest of apprehension, and the most fervent in faith,—from the insolent and reckless scoffer to the keen and sagacious but perverse sceptic? Yes, to each we are to give his portion of meat in due season. We are to bring forth out of our treasury not things old only, but things new and old. We are to put to silence the ignorance of foolish men. We are to banish the too prevalent notion that the pulpit is a place for nothing but iterated truisms, for crude assumption or inconsequent reasoning. We are to beware lest reproach fall on our religion, through teaching which is rash or superficial. We are not to be always *laying again the foundation*, but we are to *go on unto perfection*, striving to unfold the boundless wealth of Christ's doctrine, as it bears on the diversified erations and vicissitudes of this our earthly lot. And can he be expected to do this, who does not study and study with his might? Brethren! how frugal should we be of time! How should we gather up the fragments, that nothing be lost! How should we bid away from us all the companionship that kills time—all foolish talking and jesting—all vacant or roving thoughts—all unnecessary rest and recreation! How should we have printed on our remembrance, the solemn thought that souls entrusted to us, freighted with the full weight of an endless blessing or an endless curse, are daily departing to meet their God.

Such practical earnestness will also guard us against *literary Epicurism.* This is one of the besetting sins of those who call themselves students. Too often they read, rather for amusement or the gratification of some private fancy, than to fit themselves for the great battle of life. Too often the importunate demands of our current literature are allowed to thrust aside that robust culture and that specific line of research, which would make us able ministers of the New Testament. I counsel no studied disregard of our original propensities—no needless crucifixion of natural or acquired taste; I appreciate too highly, the value of a cordial and hearty devotion of the mind to its work, and know too well how much we need it as a counterpoise to intellectual inertia, and to the manifold distractions and allurements by which we are surrounded. Still it should not be forgotten, that self-indulgence is always dangerous, and self-restraint and self-direction always a duty. To yield ourselves passively to the impulse of an intellectual appetite, regardless of the claims of our profession, is too much like being vassals, where we are commanded to be masters It is less ignominious than bondage to sensual appetite; but it may be doubted whether it is always more innocent. Where propensities belong to our higher nature, there the obligation to control them aright, would seem to be only the more imperative and sacred. Many is the intellectual Epicure, who flatters himself in the very spirit of the Pharisee—that he is not as other men—not as the idle, the frivolous-minded, when to the eye of the All-seeing he lacks all that is most needful to the true scholar.

How important then to keep distinctly in view, the work with which you are charged. We have promised " out of the Scriptures to *instruct* such as are or may be committed to our charge." We have promised to " be *ready* with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines: which are contrary to God's word, and to use both public and private monitions and exhortations as need shall require and occasion shall be given." Are such vows duly kept, if we devote to alien studies those hours which are needed for professional learning? Be it admitted (as unquestioned truth) that our duties do require not only theological knowledge, but also a generous erudition in letters and even in science; still all should be held in direct subordination to our proper duties. We are encompassed on every hand, by those who are hungering and thirsting for spiritual sustenance. We are pressed by questions, which touch on the very foundations or strong walls of our faith. We are interrogated by minds strained to their utmost tension, and whom nothing can satisfy, but counsels, just, clear and large-minded. Never was it more necessary to fall back on God's word, wisely expounded, and on a distinct and firm apprehension of great first truths. Is this then the time for a luxurious and effeminate culture? Is this a day for what we call light reading? or for a merely secular and unsanctified scholarship?

This practical earnestness will serve further to guard us even *in our theological studies*, against such as are *too frivolous on the one hand*, or *too purely speculative on the other*. Our path through life is encompassed with intellectual as with spiritual dangers. If we rise above the dead weight of indolence, and withstand the seductions of a lettered self-indulgence, we shall then encounter the hazard of wasting our strength on all but useless inquiries. How few among those who seem even earnest in study, achieve much for their own minds or for the world! As there have been cultivated ages and nations, incapable apparently of all creative effort, so in every age and in every nation there are individual scholars who doom the highest powers of their souls to inaction, or waste them in laborious idleness. In the intellectual decline of the ancient Greeks and Romans, they soon reached a period when all the fires of original genius seemed to die out, and those gifted people aspired henceforth but to swell the funeral train or watch beside the grave of departed greatness. And is it not so with individuals even now? Are there not scholars, even in our profession and our communion, who expend high talent in elaborate trifling, in verbal disputations, in childish criticisms, or studies that seem to have defined for themselves no aim or purpose? Are there not those who linger long over insoluble enigmas, in metaphysical or sacramental theology, and devote to the vain attempt to settle questions that have defied the sagacity of the ablest among the sons of men, that time and zeal which are needed to furnish us for our daily duties? Even in studying the Bible or the standards of the Church, we can have no sure guarantee against such errors unless we carry to the task, minds disciplined and enlarged by a thoughtful contest with the practical cares of life. We should beware of study, divorced from action, as carefully as we should beware of action unenlightened by study. What we need are sober, robust, and discriminating minds that will not perpetually mistake shadow for substance, nor exalt questions the most puerile into issues that involve the fate of nations or the existence of the Church. Can we read the history of the past and yet not see, that while principles, and great ones doubtless, underlie most protracted controversies among Christians, still those controversies owed much of their virulence and duration to unduly magnifying points which were merely incidental or insignificant? And does not that history show further, that every attempt to settle by authority, points even the most grave if they are points that elude our understanding by their subtlety, or defy our comprehension by their vastness, is an attempt as short-lived as it is futile? It becomes us to denounce no line of study which is likely to open new mines of truth—to proscribe no scholastic labors, which can cast new light on the word or will of God. But to a Christian Pastor—and this must ever be the office of a great proportion of our clergy—to a Christian Pastor, called to deal directly with the consciences and understandings of men, pressed with practical questions that bear urgently on their salvation or edification,—to him it may surely be forgiven if he leaves to others that which pertains to a too curious philosophy, or a too recondite lore.

It must be acknowledged, however, that in our time, the tendency to studies too frivolous, or to speculations too abstruse, is not that against which we are most called to guard. The most momentous questions that bear upon Practical Religion, and upon the economy of social and even domestic life, are now re-opened; and they are discussed, not only by the learned and wise, but by those of every condition. Discontent with prevailing institutions and prevailing maxims, is clearly one of the features of the age, and multitudes of all ranks and degrees of intelligence feel called to attempt their improvement. This disposition is increased, if not created, by the stupendous innovations wrought through science and industry, and through that heroic love of adventure which exhibits so much of the enthusiasm and indefinite longing of the days of chivalry. We may not wonder then, that the human mind is disposed at such a time to arraign opinions and usages most venerable, demanding by what right they still rule over men. Nor need we wonder, that intoxicated by its own activity, and by a presumptuous self-confidence, it should now and then be borne violently towards the wildest and most monstrous conclusions. If ever there were a call for soberness of mind, in those who act as ambassadors for Christ—if ever they should pray and strive for the wisdom, that will steer clear alike of extravagant novelties, and of a blind and bigoted conservatism, it is surely now. And where can that wisdom be found, but in a thoughtful and earnest devotion to our practical duties. It is through such devotion alone, that we shall be likely to work our way to a due understanding of the real wants and dangers of our time. It will train us to those practical views and to that habitual clearness of judgment, which form our best safeguard against speculative error. It will demonstrate the absurdity of all utopian dreams of human perfectibility, whether in the individual or in the state. It will awaken our understanding and our sympathies to the precise evils, social and ecclesiastical, under which we labor. It will reveal the utter deceptiveness of many pretended claims and promises; and when we attempt the arduous work of improving or reconstructing institutions, it will keep ever before us man's essential state as being by nature alike ignorant and sinful, who can be served and permanently exalted only as he can be roused to exertion in obedience to the law, and in dependence on the grace of Christ. Such minds will not wait to evolve a complete theory in respect to the organization of labor, the principles of Education, or the Ideal of a Church, before they begin to work, or in order that they may work. They will begin by working—working patiently and hopefully, that thus new light may gradually break on their conceptions of that better state towards which they should aspire.

(From the New York Ecclesiologist.)

Address

Of the President of the Society, Rev. Dr. Mc Vickar, at its Anniversary Meeting, May 27th, 1850.

Gentlemen Members of the Society:

In rising to address you on this our Anniversary, I do it not only by request of your Committee, and in conformity with the established usages of similar Societies, but further in fulfilment of what appears an important duty incumbent on me as the only officer not annually elected, and from whom, therefore, may rightly be expected a more general review of the Society's condition and prospects than belongs to the Report of its Annual Committee. It is with that end I now address you, and under a deep sense of the responsibility involved in the expression of sentiments which thus bearing a *quasi* official character, may seem also to determine in public opinion, that of the Society itself.

Such observations will, however, in their bearing, be rather popular than scientific—intended to *clear* the course of our association rather than to *guide* it; but, whatever they be, I need hardly say that they spring from an earnest desire to do faithfully my part towards the advancement of an enterprise in which we are all embarked—none I may say, more deeply from age and official position than myself—but then, a cause equally near and dear to us all, as being for God's honor and the Church's welfare, here to be advanced through our faithful labors, according to our small measure, and in our narrow, though not unimportant sphere, as members of the New York Ecclesioligical Society, in furthering the study—the knowledge and the love of God's House and Temple.

This, gentlemen, is but the second Anniversary of our Infant Association. We are too young, therefore, to speak confidently either of what we are, or what we shall be,—still less of what we have already done. Our character for usefulness, I had almost said *harmlessness* in the Church's estimation, is yet to be established—our future course is yet to be made plain—our labors are yet to be tried by the fruits they bring forth. This should at least awaken carefulness. Of one thing, however, we may speak without peradventure, and that is our past trials. We have struggled silently, yet faithfully, through more opposition and over more obstacles than usually beset the path of Church Associations, formed as ours was for good ends, and laboring in good Faith. Touching these our trials and the popular prejudices out of which they spring—prejudices natural, and therefore, in some degree excusable, though certainly in their spirit uncharitable, it may avail somewhat to their removal to look at, and answer them here at large.

In the first place, organized, and professing to be organized as a school of learners in matters where all acknowledged there was much to be learned; our Society was, nevertheless, at once twitted with the arrogance of setting itself up as the Church's teacher. Now, to this charge, the best answer s found in the frequent applications made to it for information from various parts of the country, and acknowledgments received in return of the services rendered by it. Again, our honest zeal in studying out the details of ancient art and all the minute proprieties of ritual architecture, as demanded by the Church Service, has been held up to ridicule as making us—" Traders in Trifles,"—just as if any thing bearing on God's worship could be a trifle, or any branch of learning secular or sacred could be thoroughly mastered without a full knowledge of its details. Is it not so, we ask, in every form and business of life? To imbibe the spirit of a profession, must we not for a time at least, live in its details. Thus is the merchant educated out of the minutiæ of the letter-book—thus the lawyer, by copying word for word dry pleas and legal forms: and thus too, we say, must the true Church architect be trained—he must become familiar with parts, before he can be a judge of the whole—he must learn the letters of his art as the scholar does, before he can combine them into words or forms of beauty and power.

But, the unkindest charge against us has been, that in a Society organized so expressly for our own branch of the Church Catholic as to make membership with it the constitutional pre-requisite of membership with the Society, we have yet been suspected of being unfaithful to her interests, and hostile to her reformed ritual. This trial of our patience and charity we have had to undergo. Now to this, the all sufficient answer is fact—viz: that while from other Church associations such defections to a foreign communion had to be met by special action, our Society alone had made constitutional provision against them—their own act of disloyalty became their own excision from our body, and they fell off from us as from a living tree, its dead branches. But that such strong language may not be mistaken, let me add that it is not ment thereby to assume that Ecclesiology as a science, is but commensurate with our Branch of the Church Catholic. Far from it! So far that it is among the highest commendations of our studies, that they awaken in us the sense of the Church's unity in its high primæval character—that they bind us in Christian sympathy with the Church of Christ, and its members in all ages and in every land. It is their *glory*, I say, and it is too their present attraction—for they thus gratify that yearning of heart, which spoken or silent, lies deep in every Christian bosom, and which the providence of God seems to be *now* widely awakening throughout Christendom—the yearning after that blessing of Christian Communion, which once *was*, and the word of God assures us again *shall be*, in the latter days—the glorious heritage of the Body—the seamless vesture of Christ. But all this touches not our *duties*; we are to advance towards *that* unity by laboring each, faithfully in his own appointed sphere. 'Tis true we cultivate a Catholic science; but then its practical application lie all within the same bounds as our filial obedience, and that is to the mother Church of England and her branches, and to our Book of Prayer and its Services. Such I repeat, gentlemen, is the Society's safe and guarded position on this fundamental point; and inasmuch as it has been either overlooked or misunderstood, we are naturally anxious for the Church's sake, as well as our own, that it should be misunderstood no longer.

But, as touching other and minor prejudices, through them we are content quietly to fight our way with Time and Truth for our aids—slowly or rapidly, as the case may be—asking only a fair field and a patient hearing, and if our opponents will,—argument and not sneers. The popular charge of encouraging and intoducing novelties into our Church architecture and its ritual arrangement is one, that in truth, hardly needs an answer, inasmuch as it is daily fading away before increasing knowledge and under the changing practice even of those who make it. As Churchmen, we all acknowledge that we should study not what the Church among us *has been*, but what it should be; and as American churchmen we see and feel its necessity: for, as we all know, the Church here began, mutilated and imperfect, and had the charge now made against us of 'novelties,' *then* prevailed, as then with equal good faith it was made, *mutilated* and *imperfect* our Church would to this day have remained, however primitive or apostolic in its origin or faith. The only question then now is, have we at length come (I speak of the Church in its external and general aspect) to that perfection of Christian art and architecture, and that perfect propriety of ritual arrangements accordant alike with ancient authority, natural reverence and our own liturgy, as to leave nothing more to be desired? Are our church builders, I ask, rightly trained to execute their work? Have *they* nothing to learn? Are our people duly educated to approve their work? Is their taste what it should be? For if all this be, if there is no further room for improvement in architects, vestries or congregations, then we acknowledge that as Ecclesiologists, there is no room for our labors—no need of any such Society among us; but if these things be not so—if there be still much to learn—much to improve—much to correct in the plan, style, arrangement of our churches, as there naturally must still be in many parts of our widespread country, growing up feeble as our Church originally did, and still generally does under the shade of dissenting practices—then, gentlemen, have we, as Ecclesiologists, our work before us—then is our Society not a needless institution. It has its work to do, and with every advancing step we must be content to bear from remaining ignorance, prejudice or fear, the old but groundless charge of novelty and innovation. Let us then take heart, and so long as any of our churches continue to be built after Heathen models, or arranged after Presbyterian fashion, or lumbered up with vast pulpits and locked doors, at once hiding the altar, exalting the preacher and barring out the poor, or made places of preaching and not of prayer—auditoria, not oratoria—so long as there is a church in our land without a distinct chancel for the reverent performance of solemn rites, so long must we hold that we have a vocation—nay, a mission, and stand ready to follow it, through good report and through evil report, working as in God's sight and service, and not for man's *approval.*

But, to turn from our trials to our gratifications. The progress of the Society in spite of discouragement, has been during the past year steadily, though not hastily, onward, in numbers, in zeal, in the interest shown in its meetings and questions there discussed—in contributions to its library both at home and abroad, and in what is alike cheering and improving to us, intercourse with affiliated Societies of the mother Church in England. Of this last source of comfort we would speak as we feel, that in these days of rebuke it is wise as well as gratifying to tighten those bonds of international and Christian love, and a common faith, since we know not what or how soon trial may come to them or us—when Christian brotherhood may prove to be under God our main stay of truth and strength.

But among our most cheering prospects is the wider circulation, and I may add, the rising reputation of our Periodical. The New York Ecclesiologist is now but advancing to the close of its second year. This time twelvemonth it was named an experiment: we may now speak of it as a successful one, judging at least, from the favorable notices it has called forth from various quarters, both in and out of the Church, and not only on this side of the Atlantic, but also from those English Societies whose praise is the more gratifying from their acknowledged competency to judge. The work is issued bi-monthly under the sanction of the Committee: but, in truth, as must necessarily be the case, under the charge of an individual editor. Thus far, such charge, involving as it does an amount of time and labor, that few, however willing, are in a situation to give; thus far it has been borne willingly by three successive officers of the Society, and by the present incumbent, will continue cheerfully so to be borne so long as circumstances admit, but inasmuch as permanence in these responsible duties is all important, for the reputation of the work, and consequently for the Society's influence, which evidently comes mainly from its pages; and considering besides the labor of all kind, involved in its literary charge, and the devotion of time required to its business concerns and its financial support; under all these considerations, I would suggest to the Society the plan, it is believed, of the English Societies, and that is, to leave it in its financial interests as a private concern in the hands of a responsible editor appointed by the Society—a member of your Committee, and subject to its revision. No periodical, it is considered, can long stand in reputation, or become self-supporting under shifting voluntary management. We must add to it eventually, (though such change is not now called for,) the reward and the stimulus of self-interest, or at least of equitably paid labor.

How far the influence of this work has already operated in awakening and strengthening in our borders a purer taste in church architecture, and more church-like arrangements, it is not for me to say. If we may trust to acknowledgments received, and thanks for guidance, it has not been without power. But it is enough for the Society's satisfaction to know that such changes for the better as never before proceeded so rapidly, are actually taking place around us; a better taste and better practice is widely extending. Many questions now are regarded as settled, which a few years ago were doubted, sneered at or denied. Many ritual arrangements are now appreciated and admired, which a short time since were rejected as savoring of superstition or popery. It is satisfactory too, to learn that alterations now making in churches are made in the right direction—above all in adding roomy chancels; and generally that in all new erections a more reverential regard to old forms and arrangement prevails, as if churchmen and vestries had learned somewhat of Ecclesiology, whether they would or no. Now this is cheering to us both as Churchmen, and as members of the Society, for as such we may at least take this praise—that our labors have been in the right direction, and have made us actually co-workers, however feeble, in a good cause, and our periodical to have been, however narrow its sphere, one of the emanating centres in our land of a good influence.

This is our encouragement to proceed. That now and then in its earlier pages some careless expression may have done injustice in criticism, or awakened fears of extreme opinion, may very well have been; but then the apology is found in the hurried and changing supervision under which it was then issued, and to which its matter and language was necessarily entrusted.

But then, not only are such past accidents not to give its present character, but with the advancing permanency of the work, even such "maculæ," will disappear, and at any rate will, with Churchmen, weigh light in the scales where truth and high purpose are evidently the guiding motives of the work, and love for the Church and her welfare, and conscious self-denying labor for her, are the only rewards valued or sought.

(To be continued.)

Communications.

For the Churchman.

A Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell. as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVII---*Concluded.*

The Phantom Giant; or a smooth stone from the brook.

Know all men, therefore, to whom these pages shall come, that Episcopalians have never disputed that Bishop and Presbyter were the words in use to designate the pastoral office. But as the pastoral office still remains among the Presbyterians, although they do not now, in general, call their pastors by the name of Presbyter or Bishop; and as among the Episcopalians too, the pastoral office abides, although they also have dropped the name for it, Bishop, and have adopted that of Minister, or Presbyter, or Rector; in like manner, Episcopalians contend that the Apostolic office is perpetuated also, although like the pastoral it is now known under the different appellation of Bishop. As the pastors did not require so many names to designate their office, they went afterward by the name of Presbyters, while the successors of the apostles, "not thinking themselves meet to be called apostles," adopted the humbler name of Bishops, which, by consent, was to be entirely theirs. How beautifully Theodoret, the disciple of Chrysostom, and Syrian Bishop, who lived in the fourth century, has transmitted to posterity this fact. "The same persons," he says, "were in ancient times called indifferently, Presbyters or Bishops, at which time those who now are called Bishops, *were called Apostles.* But shortly after, the name of Apostles was left to such as were apostles indeed, and then the name of Bishop was given to *those who before had been called Apostles.*" And that this motive did operate and was natural to the breasts of holy and humble minded men, may be gathered from the language of Saint Paul himself, who feeling himself "less than the least of all," exclaims, "*I* am not meet to be *called* an Apostle." Suppose Saint Paul had followed out this earnest feeling of his breast, and had asked his brethren everywhere to call him Presbyter or Bishop, would he have been for his humility, any less the Apostle? Was Saint John any the less an Apostle, because he never takes the name, but always styles himself "the Elder?" And are the *successors* of these men, because they felt unworthy that their mantle should fall on them, any the less their successors, because they chose to leave an illustrious title to those who could have no equal after them, and contented themselves with the more modest name of Bishops, which the Presbyters could spare for them, as they did not require for themselves the two-fold name of Presbyter and Bishop? Or if the successors of the Apostles had taken in humility, as even Paul and the lowly-minded John *did* take, the name of Presbyter or Elder, and had left the name of Bishop to the pastors, how could such an arrangement of *names* have ever affected in the remotest degree the vested powers of the Apostolic office?

At this distance of time we may suppose, that if the successors to the Apostles had claimed and retained the name as they did the office, this war of words would never have arisen, nor these fogs and mists have dimmed the Presbyterian medium of vision. There is a very similar case familiar to the Hebrew student, involving, however, much greater injury to the cause of truth. The Jews to this day, and from time immemorial, have felt it almost wrong to pronounce or to translate "the Great Name," (Jehovah.)—Their most ancient commentators the Chaldea Paraphrasts, none of whom flourished before the Christian Era, always substituted for it the periphrase "The Word," wherever Moses had employed the Name "Jehovah." From the same motive, the Septuagint, before the era of Christ, translated the Great Name by the word Κύριος, or Lord. Now the writers of the New Testament, who quote usually from the Septuagint, in applying both these phrases to Christ, have distinctly proclaimed the Lord of the New Testament to be the Jehovah of the Old. Yet this change of *names* has greatly weakened the evidences of the *fact* in the understanding of the mere English reader. Had the name JEHOVAH been *made over* unimpaired and unaltered from the Old Testament to the New, in the sundry passages which speak of Jehovah in the Old Testament, and in the New are applied to Christ under the equal but ambiguous name of LORD, it is difficult to see how His Divinity could have ever been questioned without setting aside entirely, the authority of the Bible. And if the earlier successors of the Apostles had retained the name, and left the Pastors to be called Bishops or Presbyters, or Presbyter-Bishops, as at the beginning, we should in all probability have heard the trump of Gabriel, before we should have heard the name of Presbyterian. The word Lord, used at the time to designate inferior dignities, falls infinitely short of the awful import of the name Jehovah, as the name of Bishop, used once to designate an inferior office, falls short of the clear import of the name Apostle; and thus on both hands the *prima facie* argument is weakened, by which the Lord of the Apostles is shown to be the Jehovah of the Prophets, and the *Bishops* of the present Church, are shown to be the *Apostles* of the primitive. Sadly has the Protestant world suffered through this over-reverence of the Jewish fathers, and this over-humility of the Christian. As a result of the latter, three-fourths of the Protestant world have been made Presbyterian, and as a consequence of the former, three-fourths of the Presbyterian world have been made Unitarian. But as the devout scholar will not suffer the crown of Jehovah to be wrested from His brow, by a scholastic play on Greek or English words, so a true scholar, familiar with antiquity, will not suffer the mitre to be trodden in the dust by a repetition of this same manoeuvre. *Under the surface* of the New Testament, the name of Jehovah is the name of Jesus; and *both under and on* its surface, I could see that the name of Apostles is the rightful name of those whom we now call Bishops.

This I shall presently show. In the mean time, as to this idle talk, that "all the more learned and pious Episcopalians now *concede* that Presbyter and Bishop are convertible terms in the New Testament," as if it had been a point for which they had been battling for centuries, give me leave to say, that Episcopalians deny that their learning compels them to *concede* it; but are willing with all modesty to affirm that their humble measure of learning does not permit them to *debate* it. And I would suggest to Presbyterian debaters, if they regard their literary reputation, never again to descend to this hackneyed and childish bandying of *words*, which, to those who perceive that it is no part of the question at issue, appears so exceedingly beneath the controversialist and the scholar, or is at best a literary sleight-of-hand, right cleverly metamorphosing the question, or taking away one and substituting another, while skilfully diverting the eyes of the spectators. That our Saviour is called Lord, a name in itself ambiguous and applying to lords many, is no reason with me that He is not "The Lord of lords;" or that Apostles in gentleness of mind have called themselves Presbyters, is no reason with me that they held no higher rank; or that their successors chose the modest name of Bishops, is no proof for me that they were not successors of the Apostles. The noble spirit of that single act proves that they were most worthy to be the successors of Apostles; for if "through ambition," they had usurped the *office*, they would, through ambition, have usurped the *name*; but if through humble-mindedness, they felt unworthy of the *office*, they would have then, as they did, like Paul himself, have felt unworthy of the *name*. Besides, the fact that the name of Bishop was early and universally surrendered to them, and from the earliest ages applied no more to any inferior dignity, is as strong a proof of their Apostleship, as it would have been of our Lord's Divinity, if the Church in all lands had agreed never in this world again to call any inferior or created being by the name of Lord. But if this arrangement of the ancient Church, is unpalatable to our Presbyterian neighbors and they dislike the bargain, let them take back the name of Bishop, so that hereafter it shall mean nothing more than pastor, and let the Bishops take back their ancient name of Apostles, and let our Blessed Lord have back His ancient and awful name Jehovah—and Presbyterianism and Unitarianism, the parent and the child, will die and disappear together.

Thus fell to the ground this breastwork of sand, which had so long blinded me to the battle-ground beyond it. Thus vanished in a trice this man of straw. Episcopalians disclaim him. They protest that Presbyterians made him, and therefore they consent to his annihilation by Presbyterian valour.

And thus ended my first pitched battle with the giant. I fought him in a field he never trod. Yet I was sure I saw him in his greaves of brass sitting and eyeing me above the ramparts. And although I noticed at the time that it was a little foggy, yet, as all my neighbors declared they saw him too, and that he was there, and that that was his grand entrenchment, and that they had heard him muttering that Bishop was a greater *name* than Presbyter, I sent the smooth stone upon its destined mission, and felt not a little disconcerted as I saw it pass smoothly through the shadow without striking. Whereupon the fog lifted, and the apparition vanished!

This deed of daring, I may be permitted to say in extenuation, took place when I was yet a stripling. It was enough for me, formerly to know, that Dr. Mason and Dr. Miller and some other champions, with their field-glasses had declared that the enemy was in those parts; but, long before I ceased to regard Episcopacy as an enemy, I discovered that he was not *there*: in other words, long before I ceased to be a Presbyterian, I saw that the bluster about names was a simple evasion of the question, the fact that the successors to the Apostles should have taken the name of *Bishop*, no more derogating from their official dignity, than the Septuagint's suggestion, and the New Testament's acceptance of the appellation *Lord*, can detract from the Lord's essential right to the names and dominions of Jehovah.

Do then, Gentlemen, forbear this exhibition of your Greek. If you are disposed to come to the question, I will now turn a leaf, and give you the opportunity to meet *the true issue*, as I was compelled to encounter it myself. The phantom-giant has vanished; but there is a real live Giant a little further on.

One of Three Hundred.

"Episcopal Encroachment."

To the Editor of the Churchman.

While hypocrites are abroad, good men are in danger of being deceived into respect and confidence, where the reverse only is due. The shameless character of the Protestant Churchman may not be known to the few worthy christians who are taken in by its professions of piety, and of regard for morals, and its pretensions to respect for the character and principles of Bishop Hobart. The conductors of that paper know that the sin of wilful and deliberate breaches of veracity rests upon them, as for other reasons, so especially for their persevering non-retraction of two flagrant falsehoods respecting the Bishop of this Diocese. Assertions in their columns, therefore, are no evidence whatever of truth. They have no claim to credit for believing what they profess to believe; and are justly subject to the suspicion of saying anything to answer a present purpose; and the more readily, the more of detraction and calumny there is in that purpose. Their leading editorial for June 22, is given to the Maryland case, and headed "Episcopal Encroachment."

The Maryland Convention is probably without its superior in our Church for the character, talent, and learning, meet for ecclesiastical councils, which it usually embodies. This is particularly the case in its lay department; wherein sound catholic principles and piety are often found combined with a rich store of general, and very considerable attainment in theological, knowledge, and with civil and political eminence peculiarly fitting for right judgment where questions may arise as to the adaptation of ecclesiastical measures to the state of things in this Republic. This convention, at its last session, passed by large majorities of both clergy and laity, the resolutions growing out of the case of Christ Church, Baltimore, which you gave your readers in the Churchman of June 8th. On this your unworthy neighbor comments in the above mentioned editorial; which besides its defects on the score of honesty, reminds one, in its spirit and manner, of that stump-oratory, which saves the labor of the brain by many, fierce, and rapid words, and seeks to carry its point by the triumph of feeling and passion over calm and truthful consideration. The writer would probably be not a little offended at the suggestion that he is not well informed in the history and recent events of our Church. He must, therefore, take the alternative of wilful *suppressio veri*. He wishes the reader to believe that Bishop Whittingham's views and course in declining to visit Christ Church, Baltimore, and in considering it a Bishop's right to take what parts of the service he chooses, when on a visitation, are without precedent.

He could not have been ignorant of the persevering refusal of the Bishop of Massachusetts to visit the Church of the Advent in Boston: but it did not suit his party-purpose to notice this case. If Bishop Whittingham is guilty of an inexcusable violation of the canons, what becomes of Bishop Eastburn?

It will not be out of place to draw the good Christian's attention to the different manner in which the thing is received by the two Rectors. This is not without bearing on their respective claims to credit for piety, and for pastoral affection and duty. Dr. Croswell, mainly anxious for the spiritual welfare of his charge, quietly protests against his Bishop's neglect of duty, and his injustice to him and his parish, and takes his candidates to some church where he will confirm them: Dr. Johns lets his go without confirmation, and desires to agitate the Church in a squabble for his rights.

Much the same in principle, I take to be Bishop McIlvaine's refusal to consecrate any Church which has not the Communion Table such, in material, form, and position, as he chooses. I suppose that in setting forth the Form for Consecrating a Church or Chapel, the Church gives to her members who provide such an edifice, and place it beyond the reach of the law as a pledge for debt, and give reasonable security for its being always held, in good faith, sacred to the purpose for which it is consecrated, a right to have it consecrated; and makes it the duty of their Bishop to become, by the appointed ceremonial, the agent through whom they make their desired solemn offering and dedicating of it to God, and ask His blessing upon it. I cannot, therefore, but regard Bishop McIlvaine's course as an episcopal encroachment on the rights of the clergy and laity of his Diocese.

Bishop Whittingham is also accused of high misdemeanor for maintaining a Bishop's right, at his visitations, to perform any part of the public services which he may desire. I have before me a pamphlet entitled, "Presentment of the Rev. William F. Walker; His Answer; and the Verdict of the Court: or Eslesiastical Justice in the Diocese of Illinois:" Chicago, 1847. I find by page 31, that while Mr. Walker was Rector of Trinity Church, Chicago, his Bishop, Dr. Philander Chase, sent word to his *vestry*, that he would visit that Church on a certain day, "and bring with him a Presbyter to read the services, and that Mr. Walker *should be told to take his seat among the congregation*."[*]

That the reader may form some idea of the *animus* with which this kind of episcopal prerogative is exercised in Illinois, he will find two specimens on the same page: first, where Bishop Chase says of Mr. Walker, "He had paid great disrespect to my *commands*;" and secondly, where the same prelate enumerates among the causes of his enmity to Mr. Walker, "that he was a Benjamin T. man," that is, a friend of the Bishop of New York.[†] But more painful still to those who have at heart the christian character of our Church and its episcopate, is the fact, that this same Bishop, speaking of the same clergyman, long after he had left his Diocese, and while he was in a distant portion of the vineyard, faithfully and usefully engaged in his Master's work, calls him, in an official document, published in his own paper, "a man 'full of all subtlety and malice,'"[‡] The last six words, being in inverted commas, were doubtless intended as a quotation, though with a verbal change adding to its severity, of Acts xiii. 10, and a consequent comparing of that clergyman to the vile character called by St. Paul, the "child of the devil," and "enemy of all righteousness."

Thus it appears that if Bishop Whittingham has done wrong in declining to visit Christ Church Baltimore, and in claiming as chief pastor of his Diocese, the right of engaging, at his discretion, in the public services on occasions of his visitations, Bishops Eastburn and P. Chase are in the same predicament; and, substantially, Bishop Mc Ilvaine also. But it has not suited The Protestant Churchman, or the Episcopal Recorder—which, in this matter, as well as that of the before mentioned wilful and deliberate falsehood, is associated with it—to notice these cases. The editors will not plead ignorance of the facts: let us see if they will now, at length, show their honesty by invoking the interposition of the general convention against Massachusetts, and Ohio, and Illinois, as well as Maryland.

Let it not be supposed that I consider the cases exactly alike. Far from it. I feel perfectly justified in considering Bishop Whittingham right, and the others wrong. *He* regards the Bishop as the chief pastor of his Diocese, being under solemn obligation to preach the gospel *to the people committed to his charge*, and otherwise minister among them, as the word of God, and the order of the Church, require the pastoral functions to be performed. His Presbyter, Dr. Johns, and the vestry of his parish, and a few partizans, and The Episcopal Recorder, and The Protestant Churchman, and probably other papers of the same stamp say, No: the Bishop has no right, without the consent of his clergy to preach in his Diocese, or perform therein any other functions, save those expressly connected by rubric with acts peculiarly episcopal, and required to be performed by the Bishop. Bishop Whittingham has Holy Scripture, and ancient authors, and the office by which he was consecrated, and the whole spirit of our Church-system, and the uniform practice of the Church, in his favor: *they* have a novelty of yesterday, akin to ecclesiastical radicalism, and to personal and official vanity and pride. No one who knows the deep religious conscientiousness of that Bishop, will doubt that the Apostles wo upon himself if he preached not the gospel, was deeply laid to heart, when he determined that he would not, and could not, sanction a principle and precedent at war with the vows of God which are upon him.

What are the facts with regard to the other three Bishops? Bishop Eastburn refuses to visit the Church of the Advent, because the Rector, in matters not determined by law, has certain usages in the performance of divine service, which do not suit the Bishop. The case is the same in kind with the refusal of a Bishop to visit a parish, because the Rector does, or does not, wear a surplice, or bow in the creed, or have a prayer in the pulpit before sermon, or read the offertory every Sunday, or have daily, or Litany Day, or Holy Day service. I believe it is a fact, that when Bishop Eastburn was a New York Rector, he acted upon the principle that a clergyman is at liberty to preach without preceding his sermon or lecture by the Service. Does he hear of anything in the Church of the Advent to compare with this in departure from the rules and usages of the Church of our affections? Would he not have thought a great injury and wrong done to him and his people, if their Bishop had therefore refused to visit the Church of the Ascension? Is he unwilling to exercise the same episcopal clemency and forbearance which he then expected? Does he forget the golden rule of that gospel which he preaches to others?

What say the Protestant Churchman and the Recorder about the duty of the Boston vestry to imitate their brethren in Baltimore, by requesting three Bishops to present their Diocesan for trial? And would they not recommend that as Bishop Eastburn was one of those selected to present Bishop Whittingham, so now the latter should be chosen to present the former? I hope the Church will be allowed to see the reply of the Bishop of Massachusetts to the Baltimore Rector and vestry.

Bishop McIlvaine's refusal to visit a Church for its consecration, is put upon the ground of his dissatisfaction in a matter respecting which the Church has no law; to wit, the material, form, and position of the Communion Table. It is the same, in principle, as if a Bishop should refuse to consecrate a Church because the same structure is, or is not, used for both desk and pulpit,; because the altar is before the desk and pulpit, or because it is behind them; because lecterns are, or are not, substituted for pulpit or desk or both; because certain part are not finished in a style to suit him; because there are painted windows; because there is in the Church, or on it, a cross, or an angel with a trumpet, or a cherub's head, or a dove, or a mitre, or a triangle, or a glory, or a painted or wooden Bible, or any other symbol; because, in short, there is aught about the Church which the Bishop chooses to think Romish, or puritan, or anything else disapproved by him.

The prerogative assumed by the Bishop of Illinois over his clergy, when visiting their Churches extends, it appears, to the exclusion of a Rector entirely from the services of his own church, making him take his seat in a pew, and calling in another Presbyter to assist. In the case of Mr. Walker, this was attended with such evident marks of personal enmity and ungodly passion, that—especially connecting this with so much else that is, known of the same kind in the same quarter—one is led to ask, Whom can the Rev. Mr Rooker mean, when, in a sermon of his lately published, he speaks of "men unrenewed by the Spirit of God, sitting in the councils, and ministering at the altars, of our Zion?" Nor is reflection by any means out of place on the discredit to the Church, and danger to their own souls, of having the education of her children entrusted to an Institution over which such principles and passions preside.

But if the Protestant Churchman and The Episcopal Recorder honestly desire to bring the subject of "episcopal encroachment" to the notice of the General Convention, for other than sheer party purposes, they must bring out also some other things of which they cannot be ignorant. There is no point on which primitive catholic authority, and our own canons, are more decided, than, that a Bishop should confine his jurisdiction to his own Diocese. And it is true of this, as of laws generally, that the violation of their spirit often effects more evil than that of their letter; because the former comes under a disguise, deluding sometimes the actor himself, blinding other parties to their own peril, and enabling it to work more securely and unsuspectedly. Offences of this description, both literal and virtual, laid the foundation of the whole system of papal corruption.

It may be within the reader's recollection, that during the last year, a clergyman of Connecticut laid before his Bishop various charges against clergymen of other Dioceses. The Bishop having considered these charges, thus expresses himself in a document under his own hand, published in his official organ, The Calendar:—"The author"—The author of these charges—"exhibited to me the proofs on which his charges were founded; and I am bound to say *I consider them amply sufficient to sustain his allegations*." Here, then, the Bishop of Connecticut receives, entertains, and examines, charges against clergy not under his jurisdiction, pronounces them guilty, and publishes her decision to the world. The ecclesiastical historian knows full well that the obtrusion of the Bishop of Rome, in matters of jurisdiction, beyond his proper See, was one of the most fruitful sources of the evils of popery. Not, then, to speak of the violation herein of our own canons, Was not this a clear case of "Romanizing" in Connecticut? Is it not fairly reducible to the general head, "Episcopal Encroachment?"

But this encroachment may have reference, not only to a Bishop's own Diocese, or his intruding into the affairs of another; but also to the body of Bishops of the same national Church. Bishop White was often known to express himself very decidedly against the idea of his having, as Senior Bishop, or Presiding Bishop, any rights over his brother Bishops, being in any sense the head or representative of the American Church, or holding an office corresponding to the patriarchal or archi-episcopal, in other branches of the Church. He considered the title, *Presiding Bishop of the Church*, sometimes used, a misnomer; and maintained that he was only Presiding Bishop of *the House of Bishops*, by a mere resolution of that House, revocable at its pleasure, and not by any contitutional or canonical provision; and with no authority over his brethren, except such as is common to chairmen of meetings generally; and that for all other purposes, the office is only a kind of agency acting under instructions. There has been frequent cause, during the last few years, for calling this to mind. It was most seriously impressed upon me when, once, at a public meeting in Philadelphia, I heard the Bishop of Illinois, who presided as Senior Bishop, refer to himself as standing there as *head of the Church*.

I leave the reader to judge of the appropriateness of these remarks as introductory to what follows.

The General Convention of 1847, passed a canon entitled "*Of the Remission or Modification of Judicial Sentences*." It provides for the assembling of the Bishops "at a Special Meeting, which shall be convened by the Presiding Bishop on the application of any five Bishops." Five Bishops applied, some months ago, to the Bishop of Illinois, as Presiding Bishop, for such a canonical "special meeting." The canon makes an express distinction between such meeting, and "a meeting of the House of Bishops during the session of some General Convention." Therefore the making of the former identical with the latter, is a clear evasion of the canon. But this Bishop Chase has done. He has called the meeting for the day next preceding the meeting of the General Convention, and at the place of such meeting. Here, then, is a Bishop, nullifying, by his own mere will, a canon of the General Convention—trampling upon it, and doing as he pleases in the very matter provided by the canon to be otherwise done.

In the absence of any provision to the contrary, the canon, of course, leaves to the "five Bishops" the appointment of time and place, essential elements of a meeting, unless they choose to leave it with the Presiding Bishop. How it was in this case, I know not. If those Bishops did name either time or place, and Bishop Chase disregarded it, his conduct was insulting to them, and involved a claim to superiority and power over them in utter violation of the principles of our ecclesiastical polity; and a truly Romanizing "episcopal encroachment."

In this connection I beg, Mr. Editor, to call the reader's attention to the following remarks of your own:—"It seems a meeting has been convened by the presiding Bishop one day before the meeting of the next General Convention. According to the Editor of the *Christian Witness*, this was designed as "*a gentle rebuke*." By what authority this is stated, we do not know. It may be a mere gratuitous inference on the part of the writer. If it was designed, the attempt on the part of Bishop Chase, of Illinois, to rebuke his PEERS, and especially five such Bishops as those who have joined in the call, must be looked upon as an imitative assumption of archiepiscopal or papal authority not granted by the Constitution or Canons of the Church, but assumed in derogation of both."[*]

The five Bishops acted by request of the Standing Committee of the Diocese of New York, and they by appointment of the Convention of the Diocese, speaking through a very large majority of the Clergy and laity; and expressing the wish that there might be "*at an early day*," an opportunity of laying the desire of the Diocese before the meeting of Bishops. Herein, therefore, the Bishop of Illinois treated the Diocese of New York with contempt, and assumed a quasi-papal supervisory and controlling power over its acts.

Few instances are to be found of more flagrant violations of honesty, than the manner in which, of late years, Bishop Hobart has been spoken of, and use made of the terms *Hobart theology*, and *Hobart churchmanship*, by men who know that they are doing their best in the hopeless endeavor to root out from this Diocese and the Church at large the deeply set influence of Bishop Hobart's long and faithful efforts to establish what, verily and without deception, are indeed "evangelical truth and apostolic order." In the spirit of its mock-motto, The Protestant Churchman in this article, "Episcopal encroachment," speaks of "White and Hobart" as not seeking "to fashion for themselves crosiers of such a weight and thickness" as that which Bishop Whittingham wields; in other words, as free from all aims at "episcopal encroachment." Now there are those in the Protestant-Churchman-clique (whether editorially connected with it or not, I am ignorant—for there seems to be none so low as to be willing to acknowledge editorial responsibility for the miserable concern) who ought to know—who doubtless do know—that their own party, and men of their own stamp, reviled Bishop Hobart as an ecclesiastical tyrant—a Hildebrand—a Laud. They saw all this in the Episcopal Recorder, then called The Philadelphia Recorder, which boasts of having been always the same; in The Washington Theological Repertory: in The Christian Warrior; and perhaps in other papers of the principles and spirit of their own. They know too that the same papers similarly reviled Bishop White, who was so treated by them and their party, as to wring even from his meek bosom the declaration that he had never, in his long life, received conduct so nearly bordering on personal abuse and insult; and to cause him to refuse to allow The Recorder to be sent to his house. They have not forgotten the case of which the following is the substance:—At a Convention of the Diocese of Pennsylvania, some twenty or more years ago, a very exciting subject was before it, on which there was, although among the laity a decided preponderance of high Church principles and views, yet among the clergy very nearly a ballance; so that it was thought that a single additional vote on the low Church side might prevent action. At that time, every clergyman residing in Pennsylvania, no matter for how short a time, and with or without cure, had a seat in the convention. A young clergyman, said to have been an amiable and excellent man, but too ready to be made a tool by others, was present at the place of meeting. He belonged to Maryland, and had with him a letter of dismission from the Bishop of that Diocese, having applied for it with the intention of removing to that of New York. The canon did not then require that a letter of dismission should state the place to which the clergyman desired to remove. This letter, however, was well known, and not denied, to have been intended by the Bishop giving and the clergyman receiving it, for the Diocese of New York. But the low Church party persuaded the latter to offer it to Bishop White, that he might get a seat in that Convention; counting upon his vote. The Bishop considering this a very unprincipled manœuvre, refused to receive him; which raised against him by the party then and now represented by The Recorder, and The Protestant Churchman, a great clamor as a prelatical despot, denying the applicant his just rights. The same party, when the good Bishop of Maryland shall have been called to his rest and his reward, will be as likely as not to laud him, if they think they can thereby better answer purposes of hostility towards others.

X. Y.

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[*] Having necessarily given the title of the pamphlet, it is right to say that this occurred more than two years before the trial. It is also due to Mr. Walker to give the reader an insight into that trial, by mentioning that there were eleven specifications in the presentment; that on two of them no evidence was received; that on five of them the verdict was, "Not Guilty;" and that the verdict, on the remaining four was, in the several cases, as follows:—"NotGuilty in form alleged, and censurale only for taking any part in an election"—a vestry-election in his own parish—"under circumstances so exciting;" "guilty in that he exhibited an unchristian temper;" "Not guilty in manner and form alleged; but censurable in that he did not *pay his respects to the Bishop*, and present his class for confirmation." "Guilty, in so far as he exhibited an unchristian temper." The court further recommended "that the Bishop pronounce upon the Rev. respondent the lightest penalty that the general canon allows, viz. admonition;" and "that the admonition be administered without exacting his attendance." To judge, however, of the moral weight due even this verdict and sentence, the statements of the pamphlet should be carefully considered.

[†] This is but a small specimen of the petty malice by which Bishop Onderdonk's enemies manifest alike their unchristian feelings towards him, and their want of confidence in the goodness of their own cause.

[‡] See The Motto, as quoted in the Episcopal Recorder, August 11, 1849.

[*] The early establishment in the Church of archiepiscopal and patriarchal authority and functions, and of the relations between City Bishops and chorepiscopi or Country Bishops—much influenced, probably, by the civil structure of the Roman empire in its immensely ramified machinery for balancing the imparting and the retaining of power—was a very different thing from the subsequent engrafting upon it of the papacy. The former was regarded as a desirable and useful, perhaps, under the circumstances, necessary, modification of ecclesiastical polity, in matters not divinely appointed or settled, and within the legitimate control of the Church. The latter, commencing in local civil distinctions favored by outward circumstances, by the inward impetus of pride and ambition, and by the cringing dispositions of those who sought protection or countenance; and growing by the self-nurturing and cumulating nature of power once obtained; became at last engrafted on the patriarchate of Rome, not as a matter of mere ecclesiastical polity, but with the fiction of its being a development of divine right, of a principle essential to the true faith, and of the religious and moral obligations of the Gospel. Our Church, thus far, has gone upon the truly primitive and scriptural principle of the perfect official equality of Bishops: and it will be an evil day when the order is changed. There is now pending a proposition to this effect, which ought to be very gravely considered before being incorporated into our polity; I refer to the proposed canon "*Of Suffragan Bishops*;" which, if adopted, will introduce a class of inferior Bishops, shut out from the General Conventions, though Priests, Deacons, and Laymen are admissible thereto; and between whom and their superiors—especially considering the prevalent influence of our political principles and institutions on social and individual character—relations must exist that cannot but often prove very trying to men of like passions with others, and threaten no little danger to the credit peace, and good order of the Church.

For the Churchman.

Connecticut Convention.

Mr. Editor,—The Calendar of June 15th, in its Editorial on the Diocesan Convention, has made one or two most singular mistakes; so singular, that I have waited in the confident expectation that a correction would be made,—but I have waited in vain. The chief *mistake* (?) to which I refer, is contained in the following paragraph. "Finally, it was resolved to take the vote by Yeas and Nays on three of the resolutions at one time; and on the fourth resolution (sustaining the articles in the Calendar) by itself subsequently." Now, Mr. Editor, will you believe me when I say that so far from such a vote being taken,—no resolution embodying such a sentiment was even offered! The resolution presented, to use the words of the Editor himself, "sustained the approbation expressed by the Bishop of the *stand* taken by certain articles in the Calendar." Here is a marked difference; in the one expression the *articles* are sustained, in the other the Bishop.

As our last Convention was somewhat *marked* in its complexion, indicating some *progress*, I trust you will bear with me if I occupy your time, for a moment, with a brief review of some things appertaining thereto The chief matter of interest which came up in the usual routine of business was the report of the Committee, which was raised on the Bishop's address. The resolutions which they reported, although, in themselves, most common place, were presented with all the gravity one would expect on some momentous occasion. They declared that Our good and venerable Bishop was no disturber of the peace of the Church—That his cry against Romanizing was just, proper and needful; and that he ought to be sustained in the view which he had thought proper to take of the *stand* made by the Calendar. Now it must be borne in mind that the whole drift of the resolutions was to sustain—*not* the *Calendar*—but the Bishop. *It was declared distinctly that whoever voted against the resolutions put himself in opposition to the Bishop. This declaration was denied by no one.* And yet, under all this pressure, the resolutions received the *hearty* concurrence of only a *minority* of the Convention, and were finally passed by a small majority. Let us look into the matter. The average attendance of Clergy, entitled to seats, for the last three years has been 74. I doubt whether more were present at this Convention. If there were more present, it only makes the matter *worse*, showing that *more declined to vote*. Assuming that 74 were present; 50 voted yea, 19 were *absent*, 5 voted nay, several voted yea, under protest, and several asked to be excused, but being denied voted yea; so that there were more than 30 of the 74 who did not *relish* the matter; and I know that several who voted in the affirmative, did so with great reluctance, being forced into a yea, rather than be forced into opposition to the Bishop. At any rate, without going behind the scenes to hear the grumblers,—and taking the face of the vote as it stands—50 out of 74, is a small vote on resolutions designed to be eminently *popular*, and when the test was, "vote aye or stand opposite to your Bishop." The vote of the Laity was still worse. There are, in the Diocese, 109 Churches, entitled to a representation of 170 Laymen. *Twenty-nine* were present and voted yea!

Now, Mr. Editor, I should not have alluded to these things, were it not currently reported that the Convention endorsed the belligerent attitude assumed by the Calendar, when its Editor was away; and were it not, that those who *dared* to vote nay, are stigmatized as *Romanizers*. The whole matter was *thrust* upon the Convention in a manner so overbearing and arbitrary—the test proposed was so novel and unexpected, that many were forced into an affirmative vote, whose sober second thought is any thing but satisfactory. I *know* this by conversation had after the vote was taken. The course, too, pursued by our venerable Bishop, if not singular and cruel, was, at least, unkind. He declared *before* the vote was taken that he should amend his address by stating that in what he had said concerning Romanizers, &c., he had no reference to any of his own Clergy or Laity. *After* the Clergy had voted, he withdrew this proposition, and said that he should make no alteration; thus leaving us to believe that he *did* refer to some in his own Diocese, and that the reference was to those who voted nay. I respectfully submit whether he is not bound to proceed against these recusants, for he was evidently convinced that they were Romanizers. At any rate his course has thrown that stigma upon them, for I have not heard a layman express his opinion on the subject, who had not thus marked every one of them, And why? Because they voted against the resolutions. And yet, they voted under the promise of the Bishop that he would say that he did not mean *them*. What all these things tend to, I am sure I cannot tell, though they certainly do indicate some "*progress*." God grant that it may not be towards evil. The resolutions, in my opinion, were not called for, by any existing circumstances—they took ungenerous advantage of the devotion of the clergy to their Bishop, and they show clearly the truth of the "Homily," which declares, "For too many there be which . . . . delight to set forth certain questions not so much pertaining to edification as to vain-glory, and shewing forth of their cunning." Let me conclude in the words of the quaint old Barrow "Nothing hath wrought more prejudice to religion, or hath more disparagement upon truth, than boisterous and unseasonable zeal; pretending in ways of passion, of fierceness, of rudeness to advance them: a quiet sectary doth to most men's fancy appear more lovely than he that is furiously and factiously orthodox."

Most truly yours,

ZEPHO.

For the Churchman.

Hymns for the Church.

In reading the list of names of authors of certain hymns, as given in your last number by A. B. H., I have found a few names to be corrected, and I submit the authority for the correction. In the other instances, he will be found generally correct, though the authority for the name is sometimes uncertain, depending upon the assertion of some published Collection—and in most collections of hymns with names affixed, very great liberties have been taken, and but little reliance is to be placed on them. Twelve hymns are set down to Logan, and probably are his. In his poems, however, only Hymns 188, 190, and 202 are inserted, and the latter is borrowed nearly entire from Doddridge's 4th Hymn. The remainder are found in the Scottish Paraphrases, and the authorship of these is generally, though dubiously, ascribed to Logan. Watts, in his Bibliotheca Brittanica, says, "Logan took a very active part in revising and improving the psalmody of the church, and is author of several of the pieces in the collection of translations and paraphrases first published in 1781, and appended to every edition of the Bible used in the church of Scotland," meaning of course, the Presbyterian, as established by law in that country. Logan, both in his Poetry and Prose, has the unfortunate reputation of borrowing without acknowledgment.

Hymn 21 may be Mrs. Steele's, but I could never discover it in her published volumes.—Hymn 41 is attributed by A. B. H. to Mrs. Steele, but it is Doddridge's 203rd Hymn. He also claims it himself as composed by him;—see his life of Gardiner, full edition, Lond., page 114. Hymn 23 is attributed to Watts, but it is No. 286 of Doddridge's Hymns, as printed from the author's manuscripts, by Job Orton. Hymn 169 is attributed to Watts, but it is Mrs. Steele's; see it in vol. 1., page 42, of Works of Mrs. Anne Steele, Boston edition of 1808. Hymn 181 is attributed to Newton, but it is Cowper's. In the Olney Hymns, published by John Newton it is distinctly stated that all marked with C. are Cowper's. And in several editions in the writer's library, this hymn is so marked, in Book 1. Hymn 64. Its whole spirit, too, is characteristic of his unhappy and morbid mind.

Some years ago, certain students of the General Theological Seminary took an interest in ascertaining the authorship of our Church Hymns, and what little the writer of this had gathered was communicated to them. Probably in that quarter fuller lists may be found than in any other. In making out any satisfactory list of the entire collection, reference should be made to authentic collections, or original sources, or, if the authors are living, to personal declarations.

S. R. J.

Rev. Mr. Editor—Having taken some pains to ascertain the names of the authors of the Hymns in the Prayer Book, and as my list is a little more complete than that of your correspondent A. B. H.. I send for your columns names of authors of certain Hymns omitted in his communication.

Barbauld, 115; Beddome, 90; Cennick, 146; Doddridge, 89, 99, 193; Dwight, 25; Fawcett, 27; Sir R Grant, 160, 162; Kennedy, 144; Logan, 204; Luther, 194; Rippon, 8, 326; Robinson, 18, 177; T. Scott, 129; Steele, 96, 156; Watts, 36, 52, 62, 72, 75, 82, 98, 118, 122, 124, 135, 140, 149, 154, 189; C. Wesley, 73, 179; J. Wesley, 128; Whitfield, 145.

This list furnishes 39 names out of 90 unaccounted for by your former correspondent, A. B. H.

N. S. R.

New Haven.

Mr. Editor—I beg leave to send you the names of the authors of twenty Hymns, (additional to those you have previously mentioned,) which are printed in the Prayer Book, repeating the remark that "many of these Hymns are very much altered from the original ones."

Robinson, 18, 177; Dwight, 25; Watts, 36, 52, 72, 75, 98, 122, 124, 140, 149, 189; Rippon, 40; Doddridge, 94, 193; Barbauld, 115; Kennedy, 144; Whitfield, 145; Cennick, 146.

In the list of your correspondent, A. B. H., the 45th Hymn is attributed to Charles Wesley. This, I apprehend is a mistake. It was undoubtedly written by Doddridge. I state this on the authority of the "Christian Remembrancer," in a most admirable article on "English Hymnology; its History and Prospects." This article is copied into "Littell's Living Age," No. 312.

Hymn 160 is marked "D. R." in the "Village Hymns."

I notice that the 181st Hymn, said to be Newton's, is in some books attributed to Cowper; but such doggrel fairly belongs to Newton. Cowper could not have written it, though "his genius never shone less than in his hymns."

J. K.

Manchester, N. H., July 12, 1850.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 20, 1850.

The funeral of the late President of the United States, was performed on Saturday, at Washington, with the utmost solemnity, and all the well-deserved honors that the occasion required. The funeral service of the Church was read by the Rev. Dr. Pyne, Rector of St. John's Church, Washington, who also delivered a funeral discourse. The late President was a Parishioner of that Church.

The following extract from the official notice of the Secretary of War, does such ample justice to the lamented deceased, and is so tersely and simply expressed, that we have a melancholy satisfaction in inserting it in lieu of any thing we could say:—

His last public appearance was in participating in the ceremonies of our national anniversary at the base of the monument now rearing to the memory of Washington. His last official act was to affix his signature to the convention recently concluded between the United States and Great Britain.

The vigor of a constitution strong by nature, and confirmed by active and temperate habits, had, in late years, become impaired by the arduous toils and exposures of his military life.

Solely engrossed in maintaining the honor and advancing the glory of his country, in a career of forty years in the army of the United States, he rendered himself signal and illustrious. An unbroken current of success and victory, terminated by an achievement unsurpassed in our annals, left nothing to be accomplished for his military fame.

His conduct and courage gave him this career of unexampled future, and, with the crowning virtues of moderation and humanity under all circumstances, and especially in the moment of victory, revealed to his countrymen those great and good qualities which induced them, unsolicited, to call him from his high military command to the highest civil office of honor and trust in the Republic: not that he desired to be first, but that he was felt to be worthiest.

The simplicity of his character, the singleness of his purpose, the elevation and patriotism of his principles; his moral courage, his justice, magnanimity and benevolence; his wisdom, moderation, and power of command, while they have endeared him to the heart of the nation, add to the deep sense of the national calamity in the loss of a Chief Magistrate whom death itself could not appal in the consciousness of "having always done his duty."

THE NEW MISSION IN MINNESOTA TERRITORY.—We inserted in our last number, a brief notice of the transfer of Rev. Mr. Breck, with two clerical associates, to the Territory of Minnesota. It should not, however, be regarded with the indifference such announcements generally produce in the mind of the reader. It is a movement of rare devotion on the part of those who make it, and of bright promise of future good to the Church in the West. Nine years have just elapsed since the same devoted clergyman with two associates, went forth with small pecuniary means, but burning hearts and dauntless courage to undertake the novel, and as it seemed to the faithless and calculating, desperate enterprise of founding the Nashotah Mission. How wonderfully it has succeeded under his care, with the assistance of his associates, there is happily no need to describe. Attention has been called to it from time to time, in the columns of our paper. Mr. Breck seeing the necessity of occupying the now open region of Minnesota, before other influences have gained a firm foothold, goes forth to employ the same devotion and faith, and the added experience of nine years missionary service in this new field of labor. We may all imagine with what trial of feeling and sacrifice of self, he takes this step, and leaves an Institution endeared by so many happy associations, and blessed of God with such prosperous results. He departs, however, rich in the consciousness of duties well performed, and trusts faithfully discharged; with the earnest prayers not only of his own friends and pupils, but of the whole Church, for his success in the new undertaking to which he has devoted himself,; and with the approbation and gratitude of *all true hearted* Churchmen for his past exertions and fidelity in the cause of Christ and his Gospel.

He is succeeded in the Presidency of Nashotah, by the Rev. Azel D. Cole, who was a classmate in the General Theological Seminary, for the *three* years, along with the founders of Nashotah.; We are informed he is a highly *practical* man, and one in whom, from long acquaintance and successful career in the ministry, the utmost confidence is placed. It is believed that the *second* stage of Nashotah will be even more important for missions in the North West, than the first, and under the guidance of President Cole and Professor Adams, it must produce the most happy results for our beloved Zion. But from the fact that Nashotah has no *endowment*, she must still require the offerings of Churchmen to sustain her operations and encourage her instructors and trustees; and we shall be most happy to record from time to time, evidences that her claims have not been overlooked. The new mission likewise presents the strongest claims to the support of all who desire the extension of the Gospel in the Church; and in proportion as its power of doing good is enlarged, will be the benefits not only to the Church in that region, but throughout these United States.

Had the same plan been adopted fifty years since, in Kentucky and other Western Dioceses, who can estimate what the strength of the Church would now have been. The opportunity, however, passed away, and her growth there is consequently sickly and stunted. Let the past, then, be a warning for the future; and let not those who have devoted themselves to hardships, evils, and privations, inappreciable by the inhabitants of our Eastern cities and the possessors of comfort, luxury, and wealth, be unheeded and neglected, and their modesty and unobtrusiveness in well doing be mocked at and despised. That their fidelity should be impugned and their system of teaching and practice denounced by some very little people among us, is natural enough, and should be the highest recommendation to all sound Churchmen, and to the right-minded reader of his Prayer Book.

Foreign Intelligence.

The *Hibernia* arrived at Boston on Thursday evening the 11th inst.

The French Assembly had passed the *Dotation Bill* with the original amount, three millions of francs, but with certain modifications in form, not acceptable to the President's friends. This passage was owing to the unexpected support of Gen. Changarnier, which brought over 100 votes of those who were before wavering. 354 voted for it, and 308 against it. A conspiracy had been discovered at *Oran* in Algiers, dependent on the insurrectionary movements in France.

The settlement of the dispute on the Greek question, had been officially announced. The London Convention is to take place of that of Mr. Wyse in some of the provisions not yet executed.

The Pope has appointed a Commission consisting of the Cardinals Antonelli, Della Genga, Marini, Cagiano, and Mattei, to revise the fundamental statutes of the Roman States He has founded, from his private purse, a perpetual mass for the souls of the French soldiers, who fell at the siege of Rome, to be celebrated in the Church of *San Luigi dei Francesci*. 4,000 men are being recruited for the Papal army in the Pontifical States.

It is reported that the King of Denmark is about to abdicate his throne; Prince Frederick of Hesse is to succeed him and marry the daughter of the Dowager Grand Duchess Helena; the Duchies will submit to the Female line; Denmark is to renounce the incorporation of all Schleswig, the north part only being added, while the southern is to be united to Holstein, and the new King to become Duke of Schleswig and Holstein.

The Debate on Mr. Roebuck's motion in support of the ministry, commenced on Monday the 24th June, and was finished, after four night's debate, on Friday night, in favor of the ministers, by a majority of 46, in a house of 584. Lord Palmerston spoke about 5 hours in his defence, and made a brilliant and successful speech. Still the result is by no means satisfactory to him and his colleagues, as, after deducting their votes and those of their hangers on, the majority is very small. They are said to have calculated on over 100.

The question of National education in Ireland, came up on Friday the 21st June, on a motion of Mr. Hamilton, one of the members for Dublin University; he stated that 1730 out of 2040 clergy of the Irish Church, and 100,000 of her laity were sufferers under the present system. The Irish Church was not even put on the same footing as the Dissenters and Roman Catholics, on the ground of the *parental authority* of the State! 2,500 of the Roman clergy had given in their adhesion to the system, and only 96 of the clergy of the Irish Church; and there were 384 schools under the patronage of Presbyterian ministers. The Church Education Society had 1861 schools, containing 120,000 children, receiving no assistance from the national fund; all they asked was to be allowed the same privileges as the Dissenters in England. In a recent case, the Government refused to appoint a clergyman of great piety and worth to a living in the South of Ireland, though highly recommended by a whig nobleman, unless he would pledge himself to decidedly support the national system.

Sir W. Somerville (Secretary for Ireland) and Lord John Russell, opposed the motion. The latter maintained that the grants made by that house were not to be applied to the purposes of *proselytism*, and consequently to no schools which insisted on having the Bible—the Protestant version—read in the schools. Mr. Reynolds (a Roman Catholic) said they never would rest until the Established Church of Ireland was levelled to the dust, and its temporalities totally abolished.

The motion was lost; ayes, 142; noes, 225.

The stoppage of the *Sunday mails*, as might have been expected, excited some grumbling among the commercial and mercantile classes. They say that they may lose by it *hundreds of thousands of pounds*. They do not seem to reflect what losses may be incurred by those engaged in the desecration of the Lord's Day. We could not have a clearer proof of the worship of Mammon.

We regret to observe an announcement in the *Times*, that Mr. Maskell, on Saturday [June 22], renounced the Catholic Church of England for the "false doctrine, heresy, and schism of the Anglo-Roman Communion. How he can have persuaded himself that a communion which formally *sanctions* the attrocious heresies *taught* by Liquori and other Roman Saints, is preferable to one which, at worst, only *tolerates* those who may be said to *hold* rather than *teach* heresy, is incomprehensible to us. We have waited till this morning, in the hopes that the report might be contradicted, for although his recent writings had prepared us for this step, we had hoped that he might at least wait until he saw the result of the struggle in which his Bishop is earnestly and faithfully engaged. But this blindness and impapatience, under the most solemn vows, are the fatal characteristics of all who have recently left us.—*Eng. Chm.*, June 27.

The Bishop of Oxford has made the following reply to an address signed by Archdeacon Berens and 116 clergy of the Archdeaconry of Berks, expressing their fears that the effect of the recent judgment in the case of Gorham, is that "the denial of the remission of original sin to all infants in Holy Baptism, is not inconsistent with the declared doctrine of the Church of England, and is no bar to holding a cure of souls within her communion:"—

"If the effect of the judgment be what you apprehend, I agree with you in the fear that it represents the 'authoritative doctrine of the Nicene Creed in its natural sense as a matter of opinion, and tends to destroy the authority of our Articles'; for I am fully convinced that the Church has received and taught, as a matter of revealed truth, that original sin is remitted to infants at their regeneration in Holy Baptism. I cannot, however, but hope that this judgment does not absolutely impugn this doctrine. If it be found to do so, I cannot doubt that its authority will be wholly set aside by future decisions. For so plain and explicit do I deem the language of our formularies as to this doctrine, and with such increasing faithfulness, do I believe it to be held and taught by the great body of our clergy, that I trust, (if it shall please God to give us patience, boldness, and tenderness) we shall even see our present dangers turn out rather to the furtherance of the truth.

I have already been engaged with the other Bishops of the Church in considering the steps which should be taken at this juncture, and this question will, I believe, again occupy our most anxious consideration."—*Eng. Chm.*

Numerous other addresses have been sent in to different Bishops; one by 68 clergy of the Archdeaconry of Cornwall; one to the Bishop of Ripon, by 155 of the principal laity of Leeds; another to the Bishop of Exeter, by 220 of the Church school-masters and S. S. teachers in his Diocese; an address to the Bishop of Ripon, thanking him for his recent pastoral letter affirming baptismal regeneration to be holden by the Church, has been signed by Dr. Hook and the clergy of the rural deanery of Leeds, assembled in the vestry of the Parish Church.

The Bishop of London, having been prevented, by illness, from holding the stated Trinity Ordination, has since ordained 11 Deacons and 15 Priests.

THE ROYAL CHRISTENING.—The baptism of his Royal Highness the infant Prince, third son of Her Majesty and his Royal Highness Prince Albert, took place on Saturday, in the Chapel within Buckingham Palace.

The Archbishop of Canterbury, the Bishop of London, the Bishop of Chester, the Bishop of Oxford, the Rev. Henry Howarth, (Rector of the Parish of St. George, Hanover Square) and several other clergy were present.

The Sponsors were,

His Grace the Duke of Wellington, Her Royal Highness the Duchess of Kent, Proxy for Her Serene Highness the Duchess Ida, of Saxe-Weimar, and His Royal Highness the Prince of Prussia.

The Archbishop of Canterbury performed the Baptismal Service, when his Royal Highness was named,

"Arthur William Patrick Albert."

The Archbishop having pronounced the benediction, the Queen and Prince Albert, preceded by the Sponsors and followed by the Royal and illustrious visitors, retired from the Chapel to the room adjoining the Old Dining-room, where the Register Book was brought by Mr. Langard, Sergeant of Her Majesty's Chapels Royal, and here the act of baptism was attested.—*Eng. Chm. abridged.*

Subdivision of Parishes.—The Committee appointed by Government to inquire into the want of Churches, and the necessity of subdividing parishes, have made their report, and it is an important one, though not as we think, so valuable as it might have been; possibly, however, there may be some supplement or additional documents in store. They state, in round numbers, that 600 Churches are wanted in parishes, if we understand them rightly, where the population is more than 4,000. There must be a great many cases excluded from this estimate; cases of a scattered population, where the members may be less than 4,000, but where the destitution of religious ordinances may be worse even than in parishes densely populated, where there is access to adjoining Churches. We think that the Committee would have done good service by working rather harder and publishing a statement of each individual case. Much of such information might have been arranged in tabular form; but it is a subject on which, for the sake of local interest, the most detailed account that could have been given, would have been desirable.

However the committee tell us in round numbers there are 600 Churches wanted, and in round numbers two millions of money will be necessary, one million of which must be raised by local contributions, one million from some public fund. Then comes the question as to the public fund from whence this sum may be raised. A Committee like the present is almost sure to take the ordinary popular view: you will never find them venturing upon any new or bold idea. They accordingly disclaim the notion of any Parliamentary grant, which we take to be a great mistake. The Church will never be made in truth the "National Church,"—never will be sufficient for the wants of the Nation, without a national grant, and it is the nation's duty to make one. However, the Committee sets aside this view on the plea that the Church's own resources must first be made available. And how do they profess to make the Church's own resources available. By the sale of the Queen's, or as they are commonly called the Chancellor's livings. Now there is a good deal to be said on this subject, and we wish it to be thoroughly canvassed. We have no objection to relieve the Chancellor from the onerous task of selecting from the numerous applicants, the fittest persons to fill the vacant living. A layman, lawyer and statesman, full of other occupations is not the fittest person to inquire into and judge of the merits of Priests. But in truth the Chancellor never ought to have had the patronage of these livings; they ought to have been given by the Queen with the advice of such Bishops as she might choose to consult. Livings so bestowed would be in as good hands as any. What is now proposed is to sell them, or a great many of them, to private individuals, and the advantage or disadvantage-will, of course, depend on the hands in which they may fall. If they fall into the hands of the Simeonites, they will only add to the pernicious influence which that denomination exercises in the Church. If they fall into the hands of good Churchmen, the case will be different, at least for a time. We have always been glad to see good Churchmen making themselves patrons of livings, provided they could do so without Simony.

Whether a million of money is likely to be raised by the sale of Chancellor livings we may much doubt. Whatever sums can be obtained there is no question that it will be very beneficially employed in the erection of Churches in populous places. Then comes the question of endowment. The Commissioners seem to intimate their intention of taking a new slice from the emoluments of the Deans, and Chapters, and the Bishops. As to the justice or honesty of doing so the question does not seem to occur to them. Our own opinion is, and always has been that the public has no more right to strip the Cathedrals of their emoluments than to take the property of any three or four noblemen, whose united incomes would come to the same amount. Give the members of Cathedral bodies important duties in these Cathedral cities if you will—make them heads of Colleges, or incumbents of small livings connected with the Cathedrals. But the plan of cutting up their incomes into endowments for distant places, and so causing the choral service to cease, or to be inadequately performed, this, we confess appears to us a proceeding in which justice is made to succumb to a time serving expediency.—The proposal of this and other doubtful expedients for eking out the parochial wants of the church, all comes of the over-liberal, or rather pusillanimous, notion which statesmen have adopted that the nation ought not to be required to support the national Church.—*Eng. Churchman.*

(From the English Churchman.)

"One Holy Catholic and Apostolic Church."—*To the Editor of the English Churchman*— Sir: Can any one of your readers inform me how, or why, the word "Holy" is omitted in the above Article of the Nicene (Constantinopolitan) creed, in all our Prayer Books? It is not omitted in the original Greek and Latin. Your obedient servant,

T. M. W.

An intelligent layman asked us the same question some two years since, and in spite of our enquiries both orally and in books, we can obtain no satisfactory solution. We hope that some one of our learned readers will condescend to enlighten our ignorance, and we shall be much obliged to him.—*Ed. N. Y. Churchman.*

Statistics of the Church.—A parliamentary paper just delivered, presents to us a variety of facts of the greatest interest and importance with reference to the practical efficiency of the Established Church. It consists of a series of returns showing the number of *resident* and *non-resident* Incumbents, the progress of the reduction of non-residence, the number of Curates employed by these non-resident Incumbents, their stipends and sundry other particulars connected with these questions.

From this paper we gather the following leading facts, all of which, we doubt not, will be regarded by our readers generally, as matters of great public concernment.

In the year 1838, by Diocesan returns made to Her Majesty in Council, it appeared that the proposition of resident and non-resident Incumbents, were nearly equal.

The respective numbers were these:

Incumbents resident	5859
Incumbents non-resident	4307
Miscellaneous cases	576
Total of Benefices	10742

But in 1849, after the lapse of ten years, similar returns show a large improvement.

Incumbents resident	7779
Incumbents non-resident	3094
Miscellaneous cases	738
Total of Benefices	11611

Thus we find that the Benefices have increased in ten years, chiefly from the erection of new Churches, by the large number of 869.

But the resident clergy have increased by more than twice this number, being

In 1838	5859
In 1848	7779

And the *non-residents* have diminished by 1213, the numbers being

In 1838	4307
In 1848	3094

A remarkable change has occurred, in the course of these ten years, in the *Curate* system. It may be thus stated:

	1838.	1848.
Curates to *non-resident* Incumbents,	3078	1908
Curates to resident Incumbents,	1725	2998

Thus, in 1838, there were but 1725 parishes which enjoyed the benefit of two *resident* ministers. But in 1848, there were 2998 such parishes.

Another fact of importance is, the increase which has taken place of late years in the stipends of the Curates.

This may be thus shown:

	Total number of Curates.	Number having stipends of £80 to £300
In 1838	4803	2498
In 1848	4906	3175

One circumstance ought to be noticed, namely, the increase of Parsonages:

In 1838	7364
In 1848	7919

We have no doubt that our readers agree with us in opinion, that these changes, all of which took place in the short period of 10 years, or from 1838, to 1848, exhibit the Church in the position of a body in rapid growth. So rapid that the year 1860 or 1865, may be expected, if no unforeseen hindrance is presented to this continued progress, to afford us the gratifying sight of a Church Establishment fully equal, in its external circumstances, to the great work to which, in the Providence of God, it is called.—*Morning Herald in the English Churchman.*

Society for the Propagation of the Gospel.—The 149th Anniversary of this Society was celebrated on Wednesday. There was an overflowing congregation at St. Paul's Church where the Annual Sermon was preached by the Bishop of Oxford. There were present the Archbishop of Canterbury, and the Bishops of Winchester, Bangor, Chichester, St. Asaph, Norwich, and Toronto; The Earl of Carlisle, the Rev. Dr. Jackson, Bishop Designate of Canterbury, New Zealand; The Archdeacon of Middlesex, The Master of the Temple, the Dean of St. Paul's, several of the Canons and Prebendaries, a number of the City Clergy, the Lord Mayor, Chamberlain, and other members of the Corporation. The prayers were said by the Rev. Dr. Knapp, the Sub-Dean of St. Pauls and the anthems sung by the choristry of St. Paul's, assisted by those of her Majesty's Chapel Royal. The text on which the Bishop founded his Discourse was Acts c. 19, v. 20. "So mightily grew the word of God and prevailed.' His Lordship attributen the great triumphs of the early Church to three main causes; 1. A quickening of her internal life; 2. The perfection of her external frame-work; 3. The calling forth into use and exercise of her inherent powers. Coming down to our own times, the preacher enforced the duty attaching to every parish congregation of co-operating in the great work of spreading Christ's Church throughout the world, and spoke much of the remarkable facilities which had been vouchsafed to our country and Church. We need however hardly enter upon the other topics of his Lordship's eloquent discourse; as it will of course be printed in the next Report of the Society. After the sermon a collection was made in aid of the Society's funds.—*John Bull and Colonial Church Chronicle.*

New York Ecclesiological Society.—The Regular Quarterly Meeting of the Society was holden in St. Paul's Sunday School Room, on the evening of Monday, July 1st, the Rev. Dr. McVickar in the Chair.

The Minutes of the Anniversary Meeting were read and approved.

The Quarterly Report of the Committee was read by the Rev. Secretary and accepted.

The regular original paper of the evening was then read by the Rev. John W. Shackelford, "On Church Music." He began by stating the difficulties that surround this subject with us, and the many obstacles that have to be encountered before any satisfactory result can be produced. The practical difficulties are far greater than in any other branch of Ecclesiology; for in the building or adorning of Churches, the victory is generally won, when money is raised, and a properly qualified person directs how it shall be expended; but here, rough voices have to be trained, old habits of indifference or bad taste must be overcome, and a large number of people brought to act together, in that of which they have hitherto been ignorant. Much of the Church music now in vogue, is only such as pleases the ear. Singing-master composers adopt a melody from some Italian Opera, or popular song, and harmonize it with some touches of the Modern German School, and that is supposed to be far superior for congregational and devotional purposes than the ancient songs of the Church. The question of appropriateness is a question of fact. Which of the two has been longest and most universally in use in the Church, and for purposes of Christian worship?—The Rev. Mr Shackelford then went into a discussion of the antiquity of the Chant. The learned Padre Martini was quoted, showing that the probable origin of the Chant was in the time of King David, when the Music of God's Sanctuary was regulated and established, and that there is strong reason to believe that this temple music, (possibly but very little altered) still forms the substance of the ecclesiastical *Canto Fermo*. St. Augustine was quoted to show, that it appears from various writings of the Fathers, that unisonous song was in use throughout the Catholic Church in the second, third, fourth, and fifth centuries, and that it was introduced and ordained by the Apostles. Martini infers that the music thus described was substantially the same as the *Canto fermo* still in use. Towards the end of the sixth century Gregory the Great improved and extended the limits of the ecclesiastical chant, and threw it into the form which it retains to this day. The introduction of Organs, gradually worked a great change in Church music, and the highest efforts of the growing art were constantly dedicated to the service of the Church. But rich and elaborate as her Services became, she never robbed her children of their ancient heritage. The Ambrosian and Gregorian tones were still heard, and their place was still preserved for them inviolate in the music of the Church. In the question of comparative merit, then, the old music occupies the ground by right of prescription, and the new should not claim to supercede it until it can prove its superiority for securing the object in view. Not that music of a high character was to be banished from the Church; where means and dispositions were found, let canonries be endowed and the highest works of Tallis, Purcell, Gibbons, and Handel resound, supported by mighty organs, and lift the heart of the worshipper in lofty adoration. But let not simpler, poorer choirs attempt what was beyond their powers, and thus prevent any true Church music from being heard. Leave to the mass of the congregation then the improvement to be very slow, and that great patience would be needed in those who undertook it. The first thing necessary was the more general instruction of the Clergy in Church music. They are charged by the Church with "the duty of suppressing all light and unseemly music, and all indecency and irreverence in the performance by which vain and ungodly persons profane the Sanctuary;" and it is very evident they cannot perform this duty if they are wholly ignorant of Music. If the subject is looked at practically, it will be found that a clergyman's knowledge of Music contributes as much, if not more, to the edification of the Sunday Services than his knowledge of Latin and Greek. Let this branch be attended to as it ought, and a musical clergyman would be the general rule, instead of being, as at present, the exception. But even for a clergyman who is competent, the task of reform is by no means an easy one. The first result is usually a serious disturbance in "the Choir." The Gregorian should be the music adopted for all ordinary occasions of congregational worship, and it should be sung *by the congregation* as it was originally intended; not by a few in a gallery and disguised in modern harmony. Such leading will never induce a congregation to follow. It must be sung *in unison*. As many male voices as can be induced to join, should be thoroughly drilled by a competent teacher, singing in unison, and making the cadence as rapid as is consistent with a clear articulation and proper reverence. If more than ten or twelve voices can be procured, they may be divided into antiphonal choirs, both joining in simple chant, that in which all can join, and all praise God together.—The plan ordinarily pursued leads to anything but this. An organist is engaged, who plays popular orchestral music, and the greater the novelty of his effects, the more genius he is supposed to possess. If he be a heretic, or infidel, or a libertine, or a sot, it is not necessarily a disqualification for his leading the praise of the house of God. Four singers are then engaged with sole reference to their musical attainments, and if they have a reputation in the fashionable world, so much the better; it adds to their salaries and to the *eclat* of the congregation. Selections and adaptations from Beethoven, Mendelssohn, Schubert or Donizetti, are served up Sunday by Sunday to the delight of the audience, many of whom come expressly to hear the music. It is very comfortable for the voluptuous worldling, who frequents the Opera during the week, to hear his own favorite music, from his favorite singers, on Sunday also; and the voice of the preacher, with his denunciations of worldliness, will seldom be loud enough to dispel the echoes of the more welcome strains from the gallery, at the opposite end of the church. All this while the old music is suffered to lie by forgotten. Yet if it were revived and used as it ought to be, it would be a great instrument in the growth of the Church, and in increasing the heartiness of her worship, and the piety and zeal of her members. The Rev. Mr. Shackelford then proceeded to make some suggestions as to the practical mode of bringing about a change for the better, premising that we must exalt the higher parts of praise. These will make a body of sound of sufficient force to lead and bear along any number of voices in the congregation who may wish to sing. It need hardly be added that the larger the number who will take part in this practising, the better. The music of the church would thus obtain a warmth, a life and an endearing charm, which it is in vain to hope to supply by other means. The subject of Metrical Psalmody was purposely left untouched, until some future occasion.

On motion, the thanks of the Society were returned to the Rev. Mr. Shackelford for his Original paper, and a copy was requested for the use of the Society.

A discussion then followed, suggested by the subject matter of the Paper just read. It turned principally on the question of the rubricity, propriety and practicability of chanting the Psalter, and the effect on the congregation. The Rev. Dr. Vinton, the Rev., the President of the Society, the Rev. Messrs Hobart, Shackelford, and Mr. R. Ralston Cox, took part in this discussion.

On motion, Mr. Morgan Dix was appointed to read the Original Paper at the next Quarterly Meeting of the Society. Subject, "The application of Painting and Sculpture to the adornment of Churches."

Mr. R. Ralston Cox called the attention of the Society to the fact that all articles ef church furniture could be imported free of duty as "articles of taste not intended for sale;" and Dr. Vinton also stated that as articles contributing to "the instruction of the people," they were exempted, by decision of the Secretary of the Treasury.

Mr. R. Ralston Cox, presented to the Society two specimens of the native oak timber of Wisconsin; for which, on motion, the thanks of the Society were returned.

On motion, and after the usual religious exercises, the Society adjourned.

New Publications.

The History of the Confessional, by John Henry Hopkins, D. D., Bishop of the Diocese of Vermont. New York: Harpers. 1850.—pp. 334.

The plan proposed by the author is described as follows:—

"First, I shall state at large the Roman system in the words of the Catechism of Trent. Next, I shall set forth the doctrine of the Church of England and our own, and point out, under fifteen different particulars, the contrast between them. Thirdly, I shall examine the testimony of scripture, carefully marking the false translation of the Doway version of the Bible, which is the English standard of the Roman clergy. Fourthly, I shall exhibit in their own language, the declarations of all the more important fathers. Fifthly, I shall consider the acts of the Councils, from the first Council of Carthage to the Council of Trent, and the Council of Milan; in connection with which I shall discuss the forms of confession in use, from the sixth to the thirteenth centuries, and the change in the words of absolution from the ancient mode of prayer, to the novel form of 'I absolve thee.' Sixthly, I shall quote largely from the admissions of the most candid of the Roman ecclesiastical historians. And seventhly, I shall notice the practical proof of experience to show the total inefficacy of the Roman discipline, and the utter absurdity of placing it in competition with the unerring teaching of the Bible, as a guard of Christian morals, or an incentive to Christian piety."

The learned author has kept this outline steadily in view, during the progress of the work, and has produced an instructive and useful volume on the subjects of which it treats. He is careful to "impute no doctrine to the Roman Church, which cannot be sustained by the writings she has sanctioned, and he refuses to acknowledge any doctrine as fairly chargeable on the Church of England, unless supported by a similar rule." It is a common trick with Popish controversialists to reject any inconvenient testimony as to their Church's doctrine and practice, by the pretence that it is not *authoritative*, although the writers may be of the highest rank for learning and orthodoxy in their Communion. One would think that their boasted unity of doctrine and belief was an empty phantom, specious at a distance, but when approached, melting away into thin air. The points of difference between the Church of England and her Roman opponents are precisely stated under 15 heads, and we advise the maligners of Bp. Ives to study them carefully, before they again bring railing and false accusations.

The perverse rendering by the Doway translators of *agere poenitentiam* by *do penance*, and its inconsistency with the Greek and Latin originals are forcibly shown. We have then an able investigation into the nature of Confession, as practiced under the Mosaic law, and an examination of the several texts cited by the Romanists in support of their sacraments of penance, with a refutation of the glosses by which they attempt to prove it. The Papal Doctrine of *satisfaction* is then set forth, and the fallacies and perversions on which it rests are clearly developed, especially the doctrine of a *temporal* punishment for sin, to be *expiated* by the offender himself, or *by others for him.* Hence the prolific source of purgatory and indulgences. A number of quotations are then produced from the Fathers, from Tertullian to St. Augustine, to show that "Penitence is treated by them under a twofold aspect—first as an inward contrition of the heart on account of sin, and secondly as an external discipline enjoined on those, who, by gross offences against the precepts of the Gospel, had incurred the sentence of excommunication." This penance, however, was open, public and long continued—the modern system of Rome was wholly unknown. He then proceeds to trace with minute and patient labour the gradual steps by which that system was introduced. *First*, under Leo the Great, (450 A. D.), who enjoins *such confession to the priest only*;—the wise counsels of Gregory the Great, (600), and the definitions of Isidore of Hispala;—the ancient forms of confession and absolution, which were precatory; the testimony of St. Bernard; the decrees of Councils, from that of Carthage under St. Cyprian, and their testimony to the gradual change introduced by degeneracy and departure from the ancient discipline, and the introduction of compositions for canonical penances; till we come to the fourth Council of Lateran (1215) and the notable inventions of Thomas Aquinas, followed by the Decrees of the Council of Trent. The testimony of Fleury, the French Roman Catholic historian, is then adduced in confirmation of the preceding deductions, and he gives a very conclusive account of the progress of innovation and corruption, especially in the change wrought by the Crusades. The results of the modern Confessional particularly as developed in the writings of the Jesuits, and in modern Manuals of Devotion, are shown to be of a most fearful character, and the Bishop is justly severe on those misguided persons who have recently advocated the adoption of that system in the English and American Churches. The authoritative form, "I absolve thee," is ably maintained to be a modern innovation, later than the Council of Lateran, and invented to support its decrees.

While the author speaks in various places in just indignation of the monstrous features of this system, its rotten supports, and fearful results, he does not indulge in empty declamations, nor fight as one that beateth the air; but fulfils his duty to "drive away all erroneous and strange doctrine contrary to God's Word."

It is very neatly and correctly printed.

Earnestness, or Incidents in the Life of an English Bishop, by Charles B. Taylor, M. A. New York: Stanford & Swords, 1850.—pp. 369.

This is one of the most pleasing of Mr. Taylor's works, while it exhibits unmistakeable evidences of the defective school to which he belongs. The Bishop is a very amiable Evangelical, while most of his clergy are the old fashioned High and Dry. He makes many needful reforms with much zeal and effect, and gives excellent advice as far as it goes.—Mr. T. evidently does not like Cathedrals or their services, and his remarks thereon savour of Puritanism. He intimates, too, that the "Judicious" Hooker and Isaac Walton favoured Popery in some matters! However, in the end of the tale his heroine makes a half vow of celibacy, which is something of an equivalent.

The New York Ecclesiologist for July has appeared, (Stanford and Swords, Publishers.) It contains the luminous and judicious *Address* by the President, the Rev. Dr. McVickar, at the Anniversary Meeting in May last, (we have inserted a portion on our first page and shall finish it next week); an intelligently written article on the history of *Church Music*, which subject is to be continued; *Hierurgia*, No. 2, an excellent paper on the "decent externals of public worship," in which the authority of Laud and Andrews is used with much effect; *Meetings* of several English Societies, and the Anniversary Meeting of the New York Ecclesiological Society; *New Churches*—All Angels, Yorkville; Calvary, Philadelphia; Church of the Messiah, Port Richmond, Philadelphia—also two English Churches; Glossary—Notices to Correspondents.

The Christian Parlor Magazine for July contains a not very flattering likeness of *Jenny Lind*, and a fine engraving by Sartain—also several interesting contributions. The Children's Magazine as usual sound and edifying. The Moravian M. Miscellany and the Sailors' Magazine have also been received.

Brownson's Quarterly Review for July contains:—1. St. Peter and Mahomet; 2. The Christian Examiner's Defence; 3. Cape's Four Year's Experience: 4. The Mercersburg Theology; 5. Conversations of an Old Man; 6. Literary Notices and Criticisms.

We have received, through Messrs. Appleton, the 18th and 19th numbers of the handsome Boston edition of Shakspeare's Dramas, by Messrs. Phillips, Sampson & Co., of that city. The former contains *Richard III.*, and has for embellishment a beautiful fancy portrait of his Queen: the latter the *first part of Henry IV.*, with the portrait of Lady Hotspur, arch and spirited.

The Church Review, for July, has appeared. Its contents are: 1. *Romish and Anglican Teachings upon Justification Compared*, a long and searching article; 2. *Kip's Early Conflicts of Christianity*, a deservedly laudatory notice; 3, *The Puritan Commonwealth and the Aborigines*, a continuation of the series of masterly articles by one who is evidently thoroughly acquainted with his subject. The detestable cruelty and hypocrisy of the Puritan leaders and elders in the massacre of the Pequods and the murder of Miantonimo are depicted step by step, and cannot but excite horror and indignation in the mind of the well-principled reader. 4. *Neander as a Church Historian*, who is justly and candidly dealt with. 5. *John Wesley and the Methodists.* Many important facts as to his views and purposes well brought out. 6. *Action and Reaction between America and Romanism*, offering some sensible thoughts on this topic. 7. *American Ecclesiastical History.* Bishop White's Abstract of the Conventions of Pennsylvania, from 1814 to 1834; also an interesting letter on the Early Church in North Carolina—with Book Notices, Ecclesiastical Register—Summary of Intelligence.

The True Catholic, for July, has been received. Among the able papers it contains, is one by the Editor, on Bishops in the United States, and the Review of the Maryland Convention.

The Mercersburg Review, for July, contains as usual, several excellent articles, marked by the characteristic style and tone of this periodical. 1. *Melancthon and the Present*, an able and apparently candid examination of his teaching as a theologian. 2. *Ecclesiastical Tendencies*, a spirited defence of the *Church-idea*, and opposition to the subjective radicalism of the day. 3. *Modern English and Scottish Ballads*—pleasing and interesting. 4. *Bible Christianity* in the sense of certain moderns—"the religion of Christ emptied of all positive contents, and made to be what to every man may seem best, taking the measure of it simply and wholly from himself"—is very clearly shown to be fallacious. It is very properly observed that *the Church* "must have the basis of a real historical existence to rest upon, in order that it may carry with it any true and proper authority in the world." *The Birth-day of the Church*, an examination of the Scripture narrative of the Day of Pentecost. 6. *Public Worship* continued from the last number. *The Human Trinity*, with some profound speculations which we have had no time to examine satisfactorily.

We have received Appleton's Dictionary of Engineering, No. 13, completing *The Varieties of Steam Engines*, with *Summary of Engines, Engraving on Wood, Envelops Machines, and Etching.*

Littell's Living Age, Nos. 321, 322, and several volumes and Pamphlets have been received and shall be noticed in due season.

Errata.—In the article relating to *Ravenscroft College* in our number of July 6th, 55,000 was misprinted in the 6th paragraph for 5,000.

In our last number, at the bottom of the 5th column on the first page, a line was omitted. After "*calling you*", read, "*Turning to the servant, he said, See if she really wants me!*" We are sorry this rich specimen of conjugal affection was left out. It is fully equal to the wife's *piety.*

To Correspondents.

Q. will appear in next, as our columns were fully preoccupied this week.

In consequence of the length of the communications with which we have been favored, we have been able to say but little ourselves this week.

For the same reason we are compelled to lay over the able communication of our esteemed correspondent, B. T. O., in preference to dividing it, which would have done it injustice.

We had intended, this week, to insert the resolutions of the Students in reference to the resignations of Professors Wilson and Moore, and had given express directions for that purpose. We are informed, however, at too late a moment to remedy it, that the resolutions sent to the printing office, have, through some misadventure or negligence been irrecoverably lost, and that we shall have to obtain another copy. We deeply lament this untoward event.

Domestic Intelligence.

Diocese of New York.—The Right Rev. the Bishop of Maryland returned to Baltimore, on Monday last, having fulfilled all the appointments made for the present, with the exception of that for the consecration of the Church of the Holy Innocent, Albany, which, in consequence of his indisposition, magnified in the papers into dangerous illness, was postponed until his next visit. A notice of his Episcopal Acts is necessarily postponed till next week. The Bishop returns to the Diocese on the 15th of August.

The approval of the Standing Committee, has been given to the Incorporation of Christ Church, New Brighton, and of the Church of the Holy Spirit, Rondout.

George Bedell and Edward M. Peck, A. M., have been admitted Candidates for Holy Orders.

The Rev. William M. Willian, Deacon, has taken a Letter Dimissory to the Diocese of Massachusetts, and the Rev. Edward Moyses, Deacon, to the Diocese of New Jersey.

The Rev. Solomon G. Hitchcock has been received into this Diocese, from that of Connecticut, and the Rev. Charles H. Gardiner, Deacon, from Western N. York.

Mr. Hitchcock is officiating in Christ Church, Piermont.

The Canonical Notice has been received, of the election of the Rev. Thomas L. Franklin, to the Rectorship of St. Ann's Church, Amsterdam; and the same has been ordered on record.

Maine.—On Sunday, June 30, the Bishop visited St. Paul's Church, Brunswick, and confirmed two persons.

On Tuesday, July 2, at Trinity Church, Saco, the Rev. George Slattery, minister of the parish was admitted to the holy order of Priests. Morning Prayer was read by the Rev. James Pratt, who presented the candidate; and a most interesting and excellent sermon was preached by the Rev. Robert A. Hallam, Rector of St. James' Church, New London, on the words, 'blessed are ye that sow beside all waters.' The Rev. Messrs. Hallam, Pratt and Gardiner united in the imposition of hands. In the afternoon of the same day, confirmation was received by five persons, after a sermon by the Bishop.—*Christian Messenger.*

Rhode Island.—We make the annexed extracts from the Annual Address of Bp. Henshaw to the Convention:—

Ordained—2 Deacons, *Benjamin Bosworth* Babbit, and Wm. Chevers, M. D.

Confirmed—80 persons on 18 occasions; also two persons at Christ Church, Swanzey, Mass., at the request of the Bishop.

Western New York.—*Ordination at Geneva.*—Bishop De Lancey held an ordination on Sunday morning, July 7th, in Trinity Church, Geneva, at which two Deacons and one Priest were ordained. Prayers were read by the Rev. Dr. Hale. The Candidates for Deacons' orders were Mr. William H. Barris, and Mr. Francis J. R. Lightbourn, who were admitted to the Diaconate. And the Candidate for Priests' orders, was the Rev. Oran R. Howard, Deacon, of Dansville, who was admitted to the Priesthood.

The Rev. Dr. Wilson presented the Candidates, and together with Dr. Hale united in the imposition of hands.

The Bishop preached on the occasion, and administered the Holy Communion, assisted by Rev. Drs. Hale and Wilson in the distribution of the elements. *Gospel Messenger.*

Alabama.—*Ordination.*—On Wednesday, the 5th inst., an ordination was held by the Rt. Rev. Bishop Cobbs at the Church of "St. John's in the Wilderness," when the Rev. George F. Cushman was admitted to the Order of Priesthood. Morning Prayer was read by the Rev, J. H. Ticknor, the sermon preached by the Rev. J. H. Morrison, and the candidate presented by the Rev. William Scull, all of whom united with the Bishop in the imposition of hands.—*Banner.*

Kentucky.—St. John's Church, Louisville, was consecrated to the worship and service of Almighty God, on Friday, May 21st, by the Bishop of the diocese. This ceremony, occurring during the session of the Diocesan Convention in Louisville, brought together an unusually large number of clergymen. Besides the Bishop and the rector, there were present and assisting, Rev. Dr. Claxton and Rev. John Martin, of Indiana, and the Rev. Messrs. Berkeley, Craik, Chapman, Chadbourne, Dow, Elwell, Mitchell, McMurdy, Norton, Ozanne, James I. Page, and Waller, of the Diocese of Kentucky. Several others were present, who took no official part in the services.

The appearance of sixteen clergymen together, in their robes, is a very unusual spectacle in the West, and to the writer it was no less interesting than usual.

The request to consecrate, was read by the Rev. Edward F. Berkeley, of Lexington, who also read Morning prayer, assisted by the Rev. John N. Norton, of Frankfort. The sentence of consecration was read by the rector, the Rev. Joseph C. Talbot. The sermon (a most interesting and able discourse,) was preached by the Rev. Dr. Claxton, of Madison, Indiana, after which the Holy Communion was administered to the clergy present, by the Bishop, and to the congregation, by the Rector, aided by the Rev. Mr. Elwell, of Shelbyville. It was a happy day for the rector and congregation of St. John's, on which their chaste and beautiful house of prayer was set apart to the use for which it was erected: may the prayers and praises which they shall offer within its walls, find acceptance on high, and be answered with the rich blessings of His grace, who is here to be adored! And may the pure gospel of Christ be ever truly preached within this sanctuary, and by the hearers thereof, 'truly received and truly followed.' The edifice is a very chaste one, of the Gothic order, with open-timbered roof—dimensions 34 by 90, including the chancel recess of 6 feet—and will accommodate comfortably about 450 worshippers.—*Christian Witness.*

Wisconsin.—*St. Luke's Church, Racine.*—The Rt. Rev. Jackson Kemper, D. D., Bishop of the Diocese, visited this parish, on June 11th, being the Festival of St. Barnabas. Services were held in the Church both morning and evening. During Morning prayer, the Rector baptized one adult and three children. The Bishop after a brief discourse upon Confirmation confirmed two persons from the country, residing at such distance as to prevent their being present in the evening. Evening prayer was read at 7 1-2 P.M., by the Rev. Mr. Merrick, of Minnesota, assisted in the lessons by the Rev. Mr. Manney, of Indiana. After Sermon by the Rev. Mr. Manney, the Bishop confirmed six persons, and delivered an address. The Rev. Messrs. Millet, McHugh and Adams were also prtsent.—*Ibia.*

Missouri.—*Convention.*—The tenth annual Convention of the Diocese of Missouri met at Palmyra on the 25th of May, but owing to the necessary absence of the Bishop, it was adjourned to meet again on the 14th of June. On which day it met pursuant to adjournment. Morning Prayer was said by Rev. D. P. Sanford, Rector of St. Paul's Church, St. Louis, assisted in the lessons by Rev. A. D. Corbyn of Boonville, who also assisted the Bishop in the administration of the Communion. Rev. John A. Harrison, of Lexington preached a faithful discourse on the duties of the ministry, from the words "Feed my Sheep.

The roll being called, eight clergymen, besides the Bishop, were found to be present; also lay delegates from five parishes.

Rev. F. J. Clerc, Rector of St. John's Church, St. Louis, was elected Secretary, Rev. A. D. Corbyn, F. J. Clerc, D. P. Sanford and W. B. Corbyn were elected clerical deputies to the General Convention, and Messrs. J. P. Doane, R. N. Smyth, G. W. Morton and G. R. H. Clark, were appointed lay deputies. The following were elected as the Standing Committee: Rev. F. J. Clerc, D. P. Sanford, G. P. Comings, Messrs. J. P. Doane, and D. Hough, lay members.

A Canon was adopted requiring the appointment of a Committee to make an assessment upon the parishes for the support of the Episcopate. Such assessment was made, and although it is not expected in the present infant state of most of the parishes to yield much more than is needful to defray the travelling expenses of the Bishop: it is nevertheless wisely adapted to secure a revenue commensurate with the growth of the diocese for the important object in view. And it is not too much to say, that all the institutions of the Diocese, and its legislation, are not so much temporary expedients, as permanent foundations for future growth and expansion.

There are 16 clergymen connected with the diocese, of whom 9 are entitled to seats in the Convention. The past two years, have been fraught with severe trials, owing to the pestilence—and to the numerous clerical changes—yet the Bishop's address and the parochial reports show a steady advance.

The Diocesan school, located at Palmyra, is in a flourishing condition—numbering between 40 and 50 students, who are under a very thorough system of training.—*Calendar.*

At a meeting of the Wardens and Vestry of Bethesda Church, Saratoga Springs, held June 22, 1850, it was announced by the Senior Warden, that the Rector of the Parish, the Rev. Philip E. Milledoler had departed this life in the city of Brooklyn, on Wednesday the 19th instant.

Whereupon the following proceedings, were had:

Whereas it has pleased Almighty God, in his wise providence, to take out of this world, the soul of our beloved Rector, the Rev. Dr. Philip E. Milledoler, therefore

Resolved, That while we bow with chastened submission to the will of our Heavenly Father, yet we cannot but feel our loss as severe, though it has proved his eternal gain.

Resolved, That the abundant labors for the spiritual and temporal prosperity of our Parish which he has bestowed, his pious and humble deportment as a Christian Pastor, and his uniform kindness to all alike, have endeared him to the Church and congregation, and will embalm his memory in their hearts.

Resolved, That we deeply condole with his venerable father and family in the irreparable loss they have sustained by this deep affliction of Providence

Resolved, As a testimony of our feeling, upon this solemn event, that the Church be dressed in black for thirty days.

Resolved, That a copy of these proceedings be transmitted to his father.

Resolved, That these proceedings be published in the village papers.

Samuel Freeman (Senior Warden),
Saratoga Springs, June 22. Chairman.

Died.

In Peekskill, on the 27th June, J. Snowden Gordon, aged 10 years 25 days, son of the Rev. George S. Gordon, Rector of St. Peter's Church, in that village.

"Blessed are the dead who die *in the Lord.*"

On the 8th inst., after a painful illness of 13 hours, Mrs. Hannah Stevens, in the 84th year of her age.

In this city, on Friday the 12th instant, Mary Frances, daughter of Rev. Ferdinand E. White, aged 15 months.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

AUGUST.

Friday, August 16, A.M., Walton; Saturday, Aug. 17, A.M., Delhi.
Twelfth Sunday after Trinity, August 18, A.M., Hobart; Monday, August 19, P.M., Prattsville.
Tuesday, August 20, A.M., Windham; P.M., Cairo.
Wednesday, August 21, A.M., Oakhill; P.M., Greenville.
Thursday, August 22, P.M., Rensselaerville.
St. Bartholomew, Saturday August 24, A.M., Fort Edward.
Thirteenth Sunday after Trinity, August 25, A.M., Sandy Hill; P.M., Glenn's Falls; Tuesday, August 27, A.M., Chester.
Thursday, August 29, P.M., Ticonderoga.
Friday, August 30, P.M., Whitehall.

☞ A meeting of the Clergy of Fairfield County, Conn., will be held in the Parish of Christ Church, Reading Ridge, on Tuesday and Wednesday the 13th and 14th of August.

The first Service will be on Tuesday at 3 o'clock, P.M.

The Clergy will notice that a change (by request) has been made of the appointed place for meeting.

Wm. White Bronson,
Danbury, July 10th, 1850. Secretary.

Acknowledgments.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 4th June last.

Mrs Gabriel Irving, annual, 5; Mrs Douglass Cruger, an, 5; Wm Douglass, an, 5; J C Stevens, an, 5; John Bard, an, 5; Mrs C King, an, 5; Mrs H Parish, an, 5; G Furman, Jr., an, 5; J T Irving, an, 5; J J Astor, an, 5; Mrs F H Delane, an, 5; P S Van Rensselaer, an, 5; J P Giraud and Foster, an, 5; Mrs Lydig, an, 5; Mrs T Gibbes, an, 3; J Livingston, donation, 5; A G King, don. 5; Miss C Lawson, don. 5; R S Barnes, don. 5; Mrs Wm Burnes, don, 5; a Lady, V H, don, 5; H A C, 5; W W, Jr. 5; S W, 5; Collection at the ch of the Annunciation, on Whitsunday, May 19th, 59 80; ditto at the ch of the Holy Comforter, 7 29; C R Swords, 2 years, 4; John P Hamilton, annual, 5; total, $194 9.

E. M. DUNCAN, Treasurer,
New York, July 2, 1850. 114 Wall-st.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of $5, from a member of the Church of the Holy Communion, New York.

J. L. Breck.

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REPORT FOR JUNE.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of June, One hundred and two new policies, viz.:

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Poetry.

[The following lines were composed by Miss Townsend, of Philadelphia, after hearing Edgar Poe's "Raven" read. Her own situation of blindness and entire helplessness, is most touchingly alluded to, and the contrast in the *spirit* of the two poems, is very striking.—*Vt. Chronicle.*]

The Dove.

'Twas midnight! solemn, dark and deep!
And vainly I had courted sleep,
When worn with pain, with anguish tossed,
Hope, faith and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness round;
A gentle, soft, and murmuring sound,
Making the stillness more profound.

I hushed my breath!—again it came!—
My heart beat faster—still the same
Low, gentle murmur met my ear,
Approaching nearer and more near;
A single sound, yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light
Then burst upon my raptured sight,
Filling my little chamber quite,
And in that light a little bird was seen;
Not "grim and black with stately mien,"
But purely white and beautiful,
With look so mild and dutiful;
A lovely bird with plumage white,
In that calm, still and clear moonlight.

Floating a moment round my head,
It rested opposite my bed,
Beside a picture, lovelier
Than heathen god, and holier;
Two beauteous babes, whose sinless eyes
Bespeak them still in Paradise;
Whose loving, soft, and gentle eyes,
Tell where that land of beauty lies.

There sat the radiant white-winged bird—
I listened, but no sound I heard—
And then I spoke, "Sweet bird," I said,
"From what far country hast thou fled?
Whence com'st thou—and why com'st thou here?
Canst thou bring aught my soul to cheer?
Has thou strange news?—speak, gentle dove!"
And the bird answered—"God is love."

"They tell me so," I faintly said,
"But joy has flown and hope is dead,
And I am sick, and sad, and weary,
And life is long, and dark, and dreary—
Think not thy words my spirit move!"
Still the bird answered—"God is love."

"Some dearly loved are far away,
And some, who fondly near me stay,
Are sick, and sad, and suffering,
While I am weak and murmuring.
Each for the other grieves, and tries
To stay the tears that fill his eyes—
Why comes not comfort from above?"
Firmly, but mournfully, the dove
Distinctly answered—"God is love."

I started up—"The World," I said,
"Though beautiful it once was made,
Is full of crime and misery now;
Want sets on many a haggard brow:
The warrior wields his bloody sword,
Slaves tremble at the tyrant's word—
Vice honored—virtue scorned—we see—
Why are these ills allowed to be?"
He raised his head, the soft-eyed dove,
As though my boldness he'd reprove,
Then bowed and answered, "God is love."

"Forgive." I said, in accents mild,
"I would I were again a child;
I've wandered from the heavenly track,
And it is late to journey back;
My wings are clipped, I cannot soar,
I strive to mount, but o'er and o'er
My feeble wings I raise in vain—
I flutter, sink, and fall again!"
In low, but earnest tones, the dove
Still softly murmured, "God is love."

"Thou mov'st me strangely, wondrous bird!
My soul is strongly, deeply stirred—
My heart grows lighter—may I still
My mission upon earth fulfil,
Proving my love to God sincere,
By doing *all* my duty here?
Shall past omissions be forgiven,
And shall the weary rest in heaven?"
He spread his wings, that radiant dove,
And cheerly answered—"God is love."

"Thanks, heavenly messenger," I cried,
"Remain that picture still beside;
Surrounded by the light of truth,
Companion meet for sinless youth;
Thou blessed type of Love and Peace,
My Hope and Faith thou'lt still increase—
Be ever near me, gentle dove,
I know, I feel, that 'God is love!'"

—*S. Churchman.*

Selected Matter.

Sixth Annual Report

Of the Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—Read at the Annual Meeting of the Society, April 1st, 1850.

REPORT.

The Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York, present their Sixth Annual Report.

Whilst reviewing the history of the past year with heartfelt gratitude to God, the Board of Managers congratulate the Society and its friends, upon its continued prosperity and success. We rejoice in its fast increasing influence, and its growth in the affections of all who have watched its progress; especially of those who are immediately affected by its efforts.

With cheerful, ready liberality never before equalled in our history, those to whom we look for sympathy and upon whom we depend for aid, have responded to our call, and left us but little to solicit. Moved, as we believe, by the Holy Spirit, they have availed themselves of opportunities which have been offered for contributing to this good cause, and thereby rendered the discharge of our responsibility more than usually pleasant, much lightening our burden of anxieties and cares.

Through the divine blessing upon our exertions, we are enabled to omit, on this occasion, our usual account of our pecuniary trials and embarrassments. Our obligations have been promptly met; and notwithstanding a somewhat increased expenditure for repairs and renovation of our Chapels, we now "owe no man anything but love."

We look confidently to those liberal friends who have placed us in this gratifying condition, to maintain us in it. We have no reliable income except the annual stipend of six hundred dollars from Trinity Church, unless we may include (what experience has, however, proved to be not always a certain source of income) a subscription list of nine hundred dollars, which having been anticipated, is not available until after October next. Yet we can rely with hopes better grounded than at any time before, upon friends who are both anxious to advance the Mission and confident of our success; friends more numerous than ever, whose prayers we believe are constantly presented in our behalf, and whose exertions are always at our service. By their help and God's gracious blessing we trust to do much in future towards converting "the abundance of the Sea," unto the Lord.

Your Board have been very much encouraged during the past year by evidences of the increasing interest, felt in our Mission by seamen who occupy high positions of influence, both in the Navy and in the Merchant Service. This evidence has been offered by gratifying communications to our Missionaries, and in some instances by large donations to our funds. We may well be confirmed in our opinion of the importance and usefulness of our Work, when those who are best capable of judging, thus pronounce a warm approval.

Our anticipations of large receipts from donations through the boxes lodged on board the Packet Ships, we regret to say have not been realized. Unforeseen difficulties have interfered with the success of this plan, and experience has taught your Board that the expedient is of doubtful policy for them. It will probably be abandoned.

We acknowledge with gratitude the continued liberality of the Protestant Episcopal Bible and Common Prayer Book Society; the Protestant Episcopal Tract Society, the Protestant Episcopal Sunday School Union; the New York Bible Society, and the American Tract Society. They have gratuitously furnished large supplies of Books and Tracts to our Missionaries, which with others, purchased by the contributions made for this purpose at the Chapels, have been freely distributed to Seamen and Boatmen. Three hundred and fifty thousand pages of religious instruction have thus been as seed sown in faith. "Cast upon the waters," we cannot expect often to see or hear of its results; yet we have been permitted, in some cases, to know that this instrumentality has proved a valuable auxiliary to the ministrations of the word. From remote and unexpected sources we have learned, that in several instances, the truth thus disseminated has been made the means of leading seamen to a knowledge of the Saviour. We might have anticipated such a result; we did indeed with a trembling faith expect it; but God in his goodness has not only given us an answer to our prayers, but also suffered us to see and rejoice in it; and with greater steadfastness and hopefulness we would persevere in employing this instrumentality.—Your Board are anxious to enlarge the circulating religious Library belonging to the Chapel on the North River, and greatly desire to form one for the Chapel on the East River; they would take this opportunity to invite specific contributions towards these objects. It is intended that the books in these Libraries shall be constantly in circulation, being taken by Seamen and Boatmen on their voyages, and exchanged for others when they return.

Your Board again urge upon the attention of their friends the great importance, if not the necessity, of providing for the regular current expenses of the Mission by annual subscriptions. The plan they have heretofore proposed they cannot amend. It is to obtain five hundred Annual Subscribers, of the sum of Five Dollars each. Our exertions thus far have resulted only in obtaining one hundred and twenty-four at Five Dollars, one hundred and fifty-five at Two Dollars, and nine at One Dollar, or about one-third of the desirable and required amount, and the Board feel they cannot too urgently press upon the Episcopal Community of our City and Port their request, that the remainder of the subscription be promptly filled.

We cannot point to an array of figures in our statistics of results which will satisfy the querulous, or convince the doubting; but we can show by these that God has graciously approved and blessed the labors of our earnest, true-hearted, indefatigable Missionaries. The result is sufficient to satisfy reasonable expectation, and to justify our still confident faith. The very character of our Mission—the constant migration of its subjects—forbids us to accumulate such statistics as are the evidences of success in permanent Parishes.

Our Missionaries report 70 Baptisms, 27 Confirmations, added to the Communion 36, and number of Communicants now 135. The average attendance at the services is about 200, and probably 5000 Sailors worship in our Chapels annually. This is indeed a small number out of the 50,000 who annually visit this Port, some 5000 being always on shore. Yet we must consider the peculiar situation in which a seaman finds himself on landing in our City; and for the elements of such an estimate we must take not only our knowledge of his natural predisposition to evil, (a tendency, against which, all of us equally with himself are compelled to contend,) but also a consideration of the peculiar temptations amidst which he is placed, and the very erroneous treatment which in general he receives from the Christian Community. He is usually deemed to be out of the pale of society, one who has no sympathies in common with landsmen, and little interest excited in his behalf.

Generally his education has been neglected, and by the necessity of his case he knows little of the craft and plausible selfishness of those whose wicked self-interest makes him their prey. In all his joys and sorrows, he is compelled to seek sympathy among his mates, or is thrown into the evil companionship of such as, for sinister ends, pretend to be his friends. Is it then to be wondered at, that his associations are seldom with those who esteem and love the virtues of purity, sobriety, economy, and a godly conversation; or is it strange that he prefers to wile away the leisure hours of the Sabbath in idle jesting, or profane mirth, desecrating this sacred day in the open and inviting places of public resort, or lounging idly upon the piers.

We cannot be surprised at the smallness of the number of Sailors and Boatmen who frequent our Chapels. When we view the obstacles to be surmounted, we are filled with joy that so many persevere in the use of this means of Grace. The contemplation excites to active exertion for the multitude who remain unblessed. The visiting committees detailed every month, in part for this purpose, strive to draw the attention of Seamen to the Chapels, or if they may not lead them to the ministrations of the Gospel, to leave with them messages of divine truth in Books and Tracts. This instrumentality has been greatly blessed; and in several instances which have been reported, has resulted, as we believe, in a saving faith in Christ and a permanent attachment to the excellent "old paths" of our Church.

Your Board would be very unwilling that the Christian Community of our City should consider its duty to Seamen accomplished even if our plans were fully in operation and completely successful; a strenuous effort should be made to carry into effect the plan suggested through a former annual report, by our Missionary, the Rev. Mr. Johnson. Another "Home for Seamen" should be provided. That on the East side of the City has greatly contributed to improve the moral condition of Sailors, who within its walls find a shelter from temptation, and the sympathy and associations of Christian friends. We need such an institution on the shores of the North River, to be in immediate connection with our own labors, and under the immediate supervision and influence of our own missionaries; it should perform the like benevolent offices for the multitude of Seamen and Boatmen who throng this portion of our City; and it should be rendered attractive by a good Library, by Lectures, by a Sabbath School and by social comforts.—Surely christian love will not neglect so prominent a means of withdrawing Seamen from the influence of those temptations which are so dangerous and fascinating in their circumstances, nor refuse to furnish that which, so far as the Board can see, is the only instrumentality now wanting, to elevate them to the social condition they ought to occupy.

We have thus laid before you, our friends, the brief history of our year's labors. We have presented the ground of our hopes and our encouragements, our few disappointments and our earnest expectations. We have furnished food for thought, to those who may be willing to reflect upon their own responsibility to the neglected class for whom we labor; and we have laid open a field for active exertion to those who, by Divine blessing may be inclined to make their good wishes the seeds of good works. We have also communicated the results which have appeared in our labors for the year. Though few, they are abundantly encouraging, and certainly are sufficient to justify us in expecting your co-operation.

We have faith in our work; and therefore by Divine aid we mean to pursue it with a will. We have faith in Him who by his Providence has given us this work to do; and therefore we follow it up, with cheerful, hopeful heartiness. We only ask that you will be liberal of your efforts, your gifts, and your prayers; we shall not then work in vain in the Lord.

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May 18—tf

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NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of T[illegible] HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. W[illegible]on, *Sec'y and Treas.*
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☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
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March 30, 1850–tf No. 120 Bleecker, cor. Wooster st.

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FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.
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Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

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CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of WM. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.
New York, April 27 1850. tf.

STATEMENT OF THE

"**Mutual Benefit Life Insurance Co.**"

NEWARK, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
			5373
Policies in force January 1st, 1850.			
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.
C. GILL, ACTUARY

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† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.
February 4 1850 tf.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

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LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

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m26tf

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This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

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The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

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Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

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Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prot. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3.
" " 2d & 3d volumes, in advance - - $5
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Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.
New Haven, January 1, 1850.
ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
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" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.
HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.
HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.